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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

TEN YEARS IN THE FRIENDLY ISLANDS.

THE South Sea Islands are to the missions of the nineteenth century pretty much what the wilds of Germany were to the missionaries of the early Middle Ages. They draw out something of the same romance, adventure, unselfishness, and nobler qualities of the Church; they hold the graves of many martyrs; they have been as unknown and savage. In one important point they differ: that the German races were in their infancy, the Island races are in their decline. The conversion of the one was to affect the world; the conversion of the other seems only to affect themselves. But in heroism, daring, self-sacrifice, and success there are epochs in these modern missions as stirring to read as when we trace the crusade of a Boniface or a Columban.

The Friendly Islands lie in three main groups, from fifteen to three-and-twenty degrees south of the equator, with the Fijis 200 miles to the east, and the Samoans 400 miles to the north. But Fijians, Samoans, and Friendly Islanders are as distinct from one another as the Greeks of the Archipelago from the Celts of Skye. These Friendly Islands may have been the first populated land of the Southern Seas, and the earliest to colonise, if that can be called colonisation which was so rude and accidental as the wrecking of a lost canoe, or the desperate flight from a murderous chief.* It is a mere ethnologist's guess, and at present their qualities do not rank them above their neighbours. The Islands are surrounded by reefs, at an average distance of fifty yards from shore, while isolated reefs act as a breakwater further out at sea; and the peculiar distribution of these reefs, renders the navigation more dangerous than elsewhere. The volcanic character of the scenery is its

most noticeable feature: no part of the world seems to lie so restlessly over the "central fires." Earthquakes are as familiar as our heavy storms, and the natives will rub away at the thin, hot crust of soil till they "see fire." Forty or fifty miles off the missionaries can watch from their windows the glare of a new volcano; at certain symptoms a whole island will empty its inhabitants into another; there will be clouds of ashes, through which a ship may sail for over forty miles, while the darkness at noon has made it necessary to light candles in the cabin; the water will suddenly shoal up where no soundings could be taken before; and a whole island will be "turned inside out." At Niua Foou, on the 23th of June, 1853, the earth was rent open in the centre of a native village; a small chapel was swallowed up; flames shot high in the air as red as blood; ten miles of country, covered with the richest verdure, were encased in solid rock, from eight to fifteen feet in thickness; and long after, the lake boiled like a cauldron, and the arable land was scorched up. At Lote, in 1854, "one side of the mountain (which reaches an elevation of 2,500 feet) was found to have been completely blown out." In 1852 and 1855 a great ocean fire was observed on the horizon, and in 1857, as the John Wesley was passing the spot, an island was observed, 60 feet high and "which had appeared above the surface of the sea within the last few months." The escapes from these fiery eruptions were often narrow. "One man, while running, stumbled into a fissure of the ground which suddenly opened at his feet; but recovering his footing, with great presence of mind and a mighty spring, he flew off again, just in time to escape from a jet of fire which shot up from the very spot where he had fallen. Another, snatching up two of his children, and shouting to his wife to follow, made for an adjacent rising ground. His poor wife, however, perished. Recollecting there was still one of her children left in the house, she rushed back, but the flow of boiling lava rolled round the house, and became their winding-sheet.

* In 1832, a Chinese junk was wrecked at Oahu, in the Sandwich Islands, and after having been pitched upon the sea for eleven months, half of the crew still survived; and it is said that a party of natives who fled from a notorious cannibal, called Uhila, drifted in a storm from their native Tonga, and peopled the little island of Ata, ninety miles away.

A little child, rushing in terror to the hill, stumbled over one of the steep cliffs overhanging the lake, but was found two days afterwards, still alive, suspended in the branches of a tree." Some of the islands are low, one or two lofty. The vegetation does not vary much from that of other groups, and presents the same indescribable lavishness. Occasionally there are high and perpendicular cliffs, crowned with woods and cocoa-groves, or bare, black, and sepulchral. There are curious, fathomless lakes, sometimes brackish, though not in visible connection with the sea; and there are but two rivers, one leaping in diminutive cascades over moss-covered rocks and under the most lovely shrubs, but never so broad as not to be easily leaped over; the other, subterranean, and only to be explored by the aid of flambeaux, yet pure and of delicious coolness, though without visible outlet. Shells are found, over three feet long and sixteen inches wide; oyster shells are cut up into fishing-hooks, and the spines of the sea-urchin serve for slate pencils. For fish sharks are the standing-dish, and pork is the universal meat. Hundreds and thousands of pigs are cooked at once, and the reluctance to fatten animals that at any moment might be seized from them by a chief for his table, has kept many of the people poor. The religion of the Islanders was vague, and might be summed up in the creed of Mr. Palgrave's Arab, that his god was dead, and he did not know who had succeeded him. Paradise was reserved for the chiefs; about the fate of the common people there was no certainty. Sharks, volcanocs, and almost anything that turned up had their worshippers; and the offerings were vegetables, or on great occasions a finger joint. If a deity needed much propitiation, a human victim was chosen, and there was a special tribe kept for the purpose of furnishing the sacrifice. One of the missionaries had nearly been killed for shooting a bat that flew across his garden, bats being at the time sacred. Besides this habit of consecrating animals, the islanders had precise notions of ceremonial cleanness and uncleanness, practised circumcision, and established cities of refuge. With wild matted hair, painted bodies, deadly weapons, and souls as dark and savage as their mien, they roamed about their seas in constant feud and terror, slowly destroying their race by the lusts of heathen life.

It was at the close of last century, that the London Missionary ship *Duff* landed a party of pious and skilled artisans from Tahiti in Tongatabu, the largest of the Friendly Islands. They stayed there for three years; sowed the seed, but did not reap the harvest; and when some of them were massacred in a revolutionary war, the enterprise was abandoned. After a quarter of a century, two Christian natives from Tahiti repeated the attempt, and though they could but ill make themselves understood, a place of worship was erected, and 300 persons took part in the service. Wesleyan missionaries arrived out in 1826, and the number of Church members increased from 31 in 1829, to 7451

in 1834. The King, Josiah Tubou, headed the Christian party, and harassing years of war followed, during which the missionaries were severely tried. When peace was finally conquered, the idols were utterly abolished, and not one heathen temple remained. One town, which had become politically Roman Catholic, went over to the Protestant missionaries. In the district of Tonga alone there were 37 chapels and 60 day-schools.

Haabai lay to the north, and the king was in the habit of paying visits to the king of Tongatabu. A man of unusual intelligence, he did not fail to make inquiry about the new religion, and what he heard convinced him it was purer and holier than the creed of his fathers. He made an oath that he would listen no more to his priests, and he employed a rough European sailor to trace the letters of the alphabet on the sand for those who wished to learn to read, and to have prayers to the God of the foreigners. He sailed away to Tongatabu for a missionary, but only a native teacher could be spared, and he refused him with disdain. Almost wrecked, however, on his voyage home, he grew frightened and humbled, sued again for a teacher, and carried Peter Vi, the teacher, back with him in triumph. Vi's narrative of subsequent occurrences is very graphic:—"The king's canoe went straight to the island of Uihā; but our canoe stopped at Mago, where we slept. While at Mago, it was reported that the great chiefs of Haabai were much troubled at what Taufa-ahau (the king) had done; and that they were very angry against the chiefs Tufui and Mafileo for bringing me in their vessel. Upon hearing this report, Tufui was afraid, and wished us not to go forward to Lifuka, but to make our escape to Fiji. But I said to him, 'Don't do anything like that; let us rather pray to the Lord to lead us.' We then sailed for Lifuka; but when we had gone as far as Haafera, Tufui once more wished us to sail away to Fiji, and again I hindered him by saying, 'No; but let us first pray to the Lord.' Nevertheless, the chiefs and crew of the *Kalia* being heathens, agreed to perform a divination, by which to ascertain whether there would be much danger to us if we went to Lifuka. The sign obtained from the divination was this: if the danger was great, we were to see on our approaching the shore a chief called Tuuhetoka, sitting in the act of reverent worship by the sea-side. When, therefore, we drew near to Lifuka, so it happened. Tuuhetoka *was* there on the shore, doing lowly reverence. Upon seeing him the heathens said among themselves, 'Alas! it is true. We shall have to fly.' But when the canoe had reached the land, I told them all to remain on board while Tufui, Mafileo, and myself, went to see the king, Taufa-ahau. As soon as he saw us approaching, he smiled upon us, and I said within myself, 'Thanks, the Lord has given me favour.' After some conversation, he said to us, 'It is said, friends, that the chiefs here are angry; but never mind them; let us go and seek for a house where Peter may lodge.'

"On the first Sabbath-day, while going to preach, two women mocked me on the road, and said many evil things about me. Many and great were my trials, and the false reports that were spread about me at that time; but the Lord filled the mind of the King Taufa-ahau with great love to me. He took lessons from me in reading, but he had not yet begun to worship God. After I had been living with him some little time, he said to me one day, 'Come, Peter, let us go and seek the god Haehaetahi, that I may talk with him, and make him a present of *kava*.' Accordingly, we went on our journey to Soa, where the god's priestess dwelt. As we went along, the king told me he was going to do the god some mischief. He then pulled up a young banana tree; and, after cutting it into the shape of a club, he said, 'I will strike the devil-god with this.' I said, 'Don't strike with the root, lest you kill the old woman.*' He then cut off the hard portions of the root, and said, at the same time holding up the stem, 'There, then, I will only strike with this.'

"When we arrived at the place to present the *kava* of the god, the old priestess said, 'Haehaetahi is not here,' upon which Taufa-ahau replied, 'Perhaps the god is vexed with me because of this my great garland of flowers; but let him forgive and return hither, that we may drink *kava* together.' Thereupon the old priestess became inspired by Haehaetahi, and in the meanwhile Taufa-ahau had prepared a great drinking-cup, large enough for four persons to drink from, for he knew, he said, that 'Haehaetahi was a god fond of drink.' The cup was then filled, and handed by Taufa-ahau to the priestess; but while her face was turned upward in the act of drinking off its contents, Taufa-ahau struck her a great blow upon the forehead, which sent the god rolling on the ground. He then gave another blow, and, raising a shout of victory, cried out that the god was slain. Owing to this act, no god was again willing to appear openly throughout Haabai. The whole fraternity of gods were afraid lest they should be beaten like Haehaetahi, for from that time Taufa-ahau became very mischievous to them all." The heathens then conspired against the king, and Vi getting information of the plot, informed Taufa-ahau. "This happened on a great heathen feast-day, when all the people were assembled to witness games of boxing and wrestling, and other heathen practices. Upon receiving the letter, the king sent a message to those who were considered Christians, requesting their presence without delay. When all had come, he addressed them thus: 'This letter tells me, forsooth, that I am to be taken and bound fast by order of the priests, while you are to be slain because you have begun to pray. Now then I tell you, let every man among you go and kill each his pig, and feast himself, and cut up his cloth, and

put on his best dress. And let none of you be mischievous or evil-disposed, but come all of you together this afternoon, and I will join you in prayer." The chiefs having discovered the author of the letter, proposed that Vi should be put to death; but the king "stood up, and began to tell about Jesus Christ, when the chiefs rose in anger and left the company. Thus, there and then, did Taufa-ahau publicly declare his Christianity, after which he went straight away and destroyed many idols and idol-houses in Lifuka, and in several of the other islands of Haabai." Before a European missionary had reached the group of islands, fifteen out of the entire eighteen had renounced heathenism. Even Uihia, the burial place of the kings, at last submitted; and in 1853 there were 22 chapels, 1850 Church members, and 55 day-schools.

Vavau, the most northerly of the three groups, was the last to admit the Gospel. Finau Ulukalala, their great chief, was bitterly hostile. He had heard of the events transpiring in the other islands, and had picked up information of the Christian religion at hazard from stray English sailors. He even employed one of these men, in 1828, to write a singular letter to the missionaries, begging some teachers for his people. Their inability to send any but a native provoked his pride and sustained his enmity. Vavauans however occasionally visited Tongatabu, and went to see the Churches for themselves. Lest they should introduce Christianity, he issued an edict forbidding any of his people to pray. He could not arrest God's work. Two men avowed themselves Christians. They were banished, and fled to Haabai. The king sent them a royal embassy, entreating them to recant and return, and offering them their lands, wives, and children. "Tell the king," they replied, "that if he will permit us to pray we will go, but if not, we will not go. We prefer a life of poverty where we can pray to God, to wives, or houses, or lands, without God." Two years after, Taufa-ahau visited Vavau in state, and many Christians with him. He used his influence with the king, and brought him to say that he would receive a missionary direct from England. Fortified by this concession, he returned at once to his own missionaries at Haabai, and brought back a letter from them, stating that a missionary would soon arrive. Public worship was held, which Ulukalala attended, and when the Sunday was over he issued an order that all his temples should be burned down. "For three days the smoke of heathen fanes and burning idols darkened the azure sky. The converts who had gone from Haabai to Vavau, in the fleet of Taufa-ahau, were besieged by anxious inquirers. They knew but little as yet of the Bible themselves, but they knew more than the Vavauans, and the little they did know was willingly imparted. For days and nights in succession, some of them talked, read, prayed, and sang with the new converts. The thirst of the people for the word and worship of God seemed insatiable; and it was with difficulty

* The priestess is supposed to be possessed by the god during moments of divination; and is indeed herself the god.

that Taufa-ahau and his followers could tear themselves away on their return to Haabai." Opposition from the heathen chiefs was suppressed after a bloodless war, and the system of heathenism was swept away before the foot of an English missionary had touched the shore. In 1835 there was a "deep and wide-spread religious awakening," in which it was stated that many hundreds of persons were converted. And in 1846 "the Sabbath was rigidly and reverently honoured. Sanctuaries had been erected, and were well attended in every village. Considerable progress had been made in Scripture knowledge. Schools were in active operation. Upwards of 2000 Church members claimed unceasing pastoral attention, while the entire population was under daily religious instruction in some form or other. Numbers of lay-preachers and day-school teachers were under training by the missionaries. Property and life were guarded by the sanctions and power of law duly administered, and domestic relationships were observed and honoured."

The native pastors seem to have high qualities, and many of them have been tried and strengthened by persecution. One of the best known, Jone Faubula, is the son of the King of Lakemba in Fiji; and fled to the Friendly Islands to escape the persecution of his heathen relatives and friends. Although often solicited to return to Lakemba and assume his station among the chiefs, he has steadily refused, and is satisfied rather to be a minister of Christ. Many of the converts have singular histories. One of the staunchest persecutors of the Christians was a chief, Hafoka: but in 1857 he grew so troubled that he fled from his village and sought instruction in a Christian settlement. The man to whose house he fled was a distant relation, and was full of faith and of the Holy Ghost. Here, though more than forty, Hafoka began to learn the alphabet; fell into Christian conversation with the people; saw Christian life in his friend's house; and at last determined that on the next Sunday he would confess Christ. "Hafoka," said the minister after the service, "how is it that you have come to this place?" "It is true," he replied, "I am here; and I have come to be a Christian. I have been a wicked man. I have been a persecutor. But now I have bowed the knee to Jehovah. I have forsaken all I possessed, that I may serve God. I have many friends in Houma. My wife and children, lands and property, are there; but I have forsaken them all, that I might come and worship God here." "What led you to leave them? And why so suddenly?" "I can scarcely tell you. For weeks I heard, as it were, a voice within me, saying, 'Hafoka, rise and leave this place; go to the Christians.' Day and night that voice seemed to speak to me: I became very uneasy and unhappy. At length I could bear it no longer; and resolved, if possible, to know what it meant. And now I understand it all. It was the voice of God. I am sure that He has led me amongst this people. Once I was dead, but now I am a living man. I cannot return to heathenism; and if my wife and chil-

dren will not come to me, then I am even content to lose all for the sake of Jesus Christ." Upon Hafoka's conversion there arose a great commotion. A message was sent from the Houma chiefs, inviting him to return. "Allow me," he replied, to practise my religion in Houma, and I will return at once. If this be not done, I will never go back." Armed men were then sent to take him by force, but he escaped into the bush, and he was not further molested. The king granted him a tract of land; his heathen wife soon joined him; and as the people of Houma were persecuted, they fled to Hafoka; so that there was soon a Christian settlement on the spot, with its chapel, school, and teacher. Hafoka's courage is matched by another Christian, Latseln, who, when a chief levelled a gun at him, called out: "Stop! If you shoot me, well and good for me, I shall go at once to heaven; but remember that will not be the end of it. God will require my blood at your hands." The muzzle of the gun was dropped, and the teacher escaped.

It was some time before the Bible was entirely translated, and only four thousand copies were printed on the spot; these were at once disposed of, without satisfying the demand; and the anxiety of the people became very great to obtain a share of the next edition of ten thousand which the Bible Society was printing in England. Many months before they arrived persons visited the Mission residency to deposit the price of their copies. The day after they had been landed at Vavau, a poor man brought the price of a copy in cocoa-nut oil. The day was wet and stormy, and he had walked many miles. The reason, he said, was, that he was leaving for another island; and he was afraid that when he came back all the books would be gone. About the same time a teacher, whose house had been burnt down, when relating his trials raised up the New Testament in his hand, saying: "All my worldly goods are gone; but, thank God, I have saved my Bible."

Such attachment to the word of God was naturally accompanied by equal zeal in His work. There were distant islands that were still heathen. Nina Foön was separated from Nina Tobutabu by ninety miles of stormy sea; but two canoes were prepared, and the King of Tobutabu headed an expedition of 250 persons to carry the Gospel to Nina Toön. One of the canoes foundered, and seventy of the expedition were drowned; although the island was reached. Soon after the same king headed a similar expedition to the still more distant island of Uvea, where, with nearly the whole of his crew of five-and-forty men, he was treacherously slain. Undeterred by his fate, his successor visited the same island and had almost met the same death. Persecution raged against the few who confessed Christ. The French priests made common cause with the heathen, and got a decree passed that the entire population should become Romanist. The Christians refused, and war was immediately begun upon them. Mahe, the Christian teacher, headed the recusants. "You go and

tell them," he said, "I shall not turn; and if it is the will of the king, chiefs, and priests, that I turn, here is my head—cut it off, and take it to that religion. Think you, would it be of any use for me to turn and pray to a woman, or to the devil-god that you Uvean people worship? Here is my head! Take it; but I shall not turn." Mahe was spared, and held Christian worship among the dense woods under cover of the night. He died afterwards in a sally from the little fortress where the Christians were besieged, but where they managed to hold their ground until they made arrangements for two ships to convey them to Vavau.

The Romish Mission has been the great troubler of this and similar distant Christian efforts. Sailing in French ships of war, setting up an armed force, plotting sometimes with the heathen, sometimes against them, effecting landings wherever they can do most harm to the Protestant Christians and least good to the natives, and establishing a ritual which accommodates itself with subtle pliancy to savage natures and idolatrous customs, the Jesuit priests have vexed the Isles of the Sea. They have made no inroad upon the Protestant communities; the natives do not lean to them. But they have used

the dread of the power of France to terrify some of the heathen into submission to their worship; and by their ceaseless plotting and intrigue in every petty state, they have thwarted many efforts for good. The history of these Missions demands to be written; and he will do a good service to Christendom who will write it exactly and dispassionately.

The Friendly Islands are now a peaceful, industrious, and already enterprising Christian community, united under one king—a man of remarkable energy and almost genius, the Taufa-ahau, or George Tubou, before-mentioned; they have established a code of laws; are under a fair administration; cultivate education; embark in trade; and wear much even of the appearance of civilisation. They have 169 Protestant places of worship; 24 European and native ministers; 13 catechists; 214 teachers in day-schools; 676 teachers in Sunday-schools; 856 lay preachers; 9,822 Church members; 248 day-schools, and 9,712 scholars; there are 30,000 attendants upon public worship, who contribute more than 3000*l.* a-year to the use of the Church. And this result has been wrought within a generation; faces us out of our own century; is as patent as any other fact on our globe.*

W. FLEMING STEVENSON.

THE REV. SAMUEL A RHEA OF OROOMIAH.

DEATH has again fallen with a heavy weight upon the Nestorian Mission. The Rev. Samuel A. Rhea died at the village of Aly Sháh, which is about thirty miles south-west of the city of Tabreez, in Persia, Sept. 2, 1865, in the thirty-ninth year of his age. Mr. Rhea was one of the most able, devoted, and useful missionaries of modern times. He was in the missionary service nearly fifteen years—not a long period as measured by years, but so crowded with active and faithful labours which, much of the time, were very arduous, as to accomplish the work of a long life in that brief period; and his work was done, and well done.

Mr. Rhea was born and reared in the sunny south of the United States, in the lap of affluence and refinement; but love to Christ constrained him to forsake all the attractions of such a home and loved friends, and follow Him whose service he had chosen, to proclaim His name to the benighted. And the same love bound him, as by a chain of gold, to the trying self-denials and sacrifices of the missionary work, in this remote field, with ever-increasing devotion and delight till the end of his pilgrimage. Half of his missionary life was passed in the wilds of Koordistan, dwelling in a "hovel," as it was appropriately designated by an English traveller who visited the place, and giving himself wholly to the proclamation of the Gospel to those poor mountaineers with the singleness of an apostle. His devotion to the salvation of the poor mountain Nestorians was at length sealed with the grave of his heroic and most estimable wife, who fell a sacri-

fice to the hardships of their position. His own health being then much impaired, he made a short visit to the United States, where God blessed him again with a companion, reared in refinement like himself, near his own home in Tennessee, who was alike worthy to share his pure and ardent affections, and fitted to support, comfort, and help him in his arduous toils and responsibilities.

On his return to Persia, the exigencies of our station at Oroomiah decided that to be his subsequent location; and the removal, by death and other providences, of several of the older individuals of the mission, devolved on him the place of its leading and most responsible member. In the various trying relations and exhausting labours which that position involved, he has met each emergency, and discharged each duty, with such ability and success, whether before the polished and wily Persian authorities, to rescue the suffering Nestorians from oppression and outrage, or in exigencies in his more direct missionary work, that we had all come to lean upon him as our firm and "beautiful staff," and hardly know how to stand, now that this earthly support is thus suddenly removed, save as we are thus driven to look up into the hills from whence cometh our enduring help.

Mr. Rhea was endowed with the finest order of

* See a valuable monograph on the Friendly Islands Mission: *Ten Years in South Central Polynesia; being Reminiscences of a Visit to the Friendly Islands and their Dependencies.* By the Rev. THOMAS WEST. London. Nisbet & Co. 1865.

talents, which were early and richly cultivated; and his industrious, scholarly habits during the whole period of his missionary life, rapidly developed and expanded his superior intellectual powers, so that his acquisitions had become quite rich and varied, as those of an Oriental as well as a general scholar, and he was eminently qualified for every department of missionary work. He had just entered upon the great work of translating the Holy Scriptures into the Tartar-Turkish, a language spoken by many millions of people, of various nationalities, who have never yet had the Gospel. His qualifications were ample and excellent for that responsible undertaking, which was left on his hands a few months ago by the death of Dr. Wright.

The character of Mr. Rhea was as marked for amiability as for intellectual vigour and culture. To no mortal could the epithet, "beloved disciple," be more appropriately applied than to him. He was always peculiarly tender and considerate of the feelings of others, especially his associates. During the period of more than fourteen years that I have been so intimately associated with him, I cannot recall the instance of the slightest jar of feeling between us, and had such ever occurred, I am sure the fault would have been mine and not his.

His fine mind and great natural amiability formed a noble substratum, on which for rich grace to rear its beautiful superstructure. And as the Christian is the highest style of man, it is as such that we have beheld in him one of the most symmetrical and least faulty of human beings that we have ever known. In his religious intercourse, services and devotions, Christ and His cross were his standing theme. And it has been clear to us for a long period, in his strong aspirations and evident meekness for heaven, that he was in "a strait betwixt two, having a desire to depart and be with Christ, which is far better, though willing to abide with us as most needful for a season."

Mr. Rhea was not only very able and indefatigable in general missionary labours, but he was a prince among preachers. I have very seldom known his pulpit powers surpassed in any land. He was literally and emphatically mighty and eloquent in the Scriptures. His fine command of the native languages, his natural eloquence, his melodious, powerful voice, and corresponding presence, the unstudied earnestness, pathos, and unction that ever clothed his message, with the heavenly glow that beamed forth in love and benevolence, as the melting, subduing glory of Calvary was told from lips of tender persuasion,—all combined to render him much the most impressive and effective preacher that has ever been sent to the Nestorians. And it was as natural as appropriate that our young Nestorian preachers should apply to so perfect a model the title of Chrysostom.

But the crowning charm of his remarkable powers and excellencies was that his deep, unaffected humility modestly draped them all in a garb of self-abasement.

Our brother's summons to depart was sudden. On the 4th of August he left his home for Tabreez, the seat of vice-royal authority in northern Persia, 140 miles distant from Oroomiah, to attend to important business for our mission, taking his beloved family with him. On the first Sabbath that he spent in that great city—seldom blessed with the presence of a missionary—he assembled the few believers who reside in it, and administered to them the Lord's Supper, and baptized a child of our helper who is stationed there. More than thirty Nestorians and Armenians were present at the services, which were in Turkish—a language understood by all classes. He spoke on that occasion with an unction and power so peculiarly his own—or rather, with which God had so eminently endowed him—and the services left a profound impression on the minds of all who heard him. That was his last public message. Like the sainted Martyn, of kindred spirit, half a century before, after testifying faithfully for Christ in that same Mohammedan city, he, too, was soon called to his heavenly rest, while on his way to his earthly home.

The affecting story of his last journey and illness, and his death, is best told by his sorely-stricken widow, from whose brief jottings of that sorrowful record I am permitted to extract the following pages:—

"We started for Tabreez, Aug. 4th, anticipating only sunshine and blessing; but the Lord had other things in store, which you have never heard surpassed for sorrow and woe. All the journey [to Tabreez] I made by the side of my dear husband, enjoying the most delightful conversation, and receiving in his most tender and loving care of me proofs of an affection which has made my life like the unfolding of a rose, gladdened by incessant sunshine. We left home on Friday, p.m., and arrived at Gavalan on Saturday, about noon, where we passed the Sabbath, and commemorated the Lord's Supper; and Mr. Rhea baptized the little daughter of the Nestorian helper. The preparatory meetings, held on Saturday eve and Sabbath morning, with the members of the church, I shall never forget. Mr. Rhea's counsels were so heavenly, his manner so impressive, his words so solemn, so tender, so appropriate! After dinner, on the Sabbath, though weary and needing rest, he walked over to Jamalava, a Nestorian village a mile or two distant, and preached again.

"On Monday we arrived at Sãoora, an Armenian village in the district of Salmas, where we have a helper. Mr. Rhea enjoyed religious conversation and exercises here with all who came, and he called upon the head man of the village and the governor of the province with reference to securing a more satisfactory recognition of our helper's residence and labours there. We spent several days in Sãoora. Saturday brought us to Dizz Khaleel, where we pitched our tent in a great garden for the Sabbath. What sweet memories of that Sabbath! Several hours of the forenoon were spent in reading the

Bible, conversation and prayer, in the Turkish language, with an Armenian we picked up on the way, with our Mussulman host and our servants. In the afternoon, we had another long and deeply spiritual meeting with our servants, reading several chapters in the Bible, with expositions, Mr. R. praying himself and calling on each of them to pray.

"We arrived at Tabreez August 15th, Monday. For a week we were all well—Mr. R. full of manly energy, Christian love, and business of every kind. We visited together among the European families, saw the bazaars, the Bible depository of our helper, visited several Armenian families, the ancient Armenian church, grave-yard, school, &c. Mr. Rhea also had several earnest conversations with the English Consul about the affairs of the Nestorians, and made a call upon the Vizier, whom he saw alone by particular favour, and talked with him a great while, disabusing him of a score of slanderous and injurious reports, about the work of the American Missionaries in Persia, who, he assured the Vizier, had no political designs, either present or future, but whose only business was to teach the precepts of the Old and New Testament, and the worship of the one living and true God. The Vizier made himself extremely polite and accessible; and Mr. Rhea described his interview as entirely gratifying and satisfactory.

"On the first Sabbath after our arrival, Mr. Rhea conducted the services of communion, baptism of Dea. Esho's child, and preaching in Turkish to an audience of thirty-five persons, who listened with breathless attention. The Spirit of the living God was in our midst, and the interest attending the services, and inspiring the preacher, was something not of earth, but imparted from on high. In the evening, in Dea. Esho's house, we had another affecting solemn meeting, the subject being, *eternity*, on which the Missionary's mind had been greatly absorbed for several weeks.

"In a few days afterwards he was taken sick, also little Annie. They were both confined for a week with fever, uncomfortable, but not alarming. A German doctor visited them three times, prescribed large doses of quinine, and thought they would soon be well. Mr. Rhea grew better, walked over the grounds of the British Consulate, and Thursday morning, August 31st, rode half an hour out of town, and called on the Consul at his summer residence. He enjoyed the ride greatly, was refreshed by the open air, and relished some light food.

"We thought the air of Tabreez bad for us; our confined quarters were certainly unwholesome, and as we longed to be at home and had finished the time of our visit, we planned to set out at once on our return journey, making it easily and slowly on by the shortest possible stages, and resting as much as we might desire by the way. We made some effort to obtain a Takti rawan (or covered litter), such as invalids use here, but were unsuccessful, and Mr. Rhea started from Tabreez on horseback. He

remarked, on starting, that he had been feeling remarkably well for a few hours, and received it as an indication of Providence, in regard to the journey. We rode on rapidly and very comfortably to Myâu, two hours from Tabreez, where we shopped in a caravanserai. By and by the loads came up, and after a cup of tea and bread, we retired, but not to rest. Mr. Rhea was suddenly seized with the most excruciating pains in the lower abdomen. They came on in almost incessant paroxysms, so violent as to bring the perspiration from every pore, drenching his clothes, and causing audible groans. On the morning of Saturday, the pains were not so continuous, and he had a long sweet sleep in the forenoon. Our room was such an open place, and the Caspian breeze so fierce, and his perspiration so copious, that I did not dare use any such remedies as baths, hot applications, &c. This morning, I said to him, 'Dear Samuel, have you strength enough to plan further about our journey, or shall I do it myself?' He smiled and said, 'What plan?' I said, 'I want very much to send Daniel (a Nestorian servant) and one of the muleteers back to Tabreez for a Takti rawan for you, that we may return thither.' But he did not consent, preferring rather to go on to Aly Shâh, the next village, four hours distant, towards Oroomiah. The water of Myâu was bitter (coming down from a salt mountain), and no one but the inhabitants of the wretched village could drink it. We had brought a little water in a jug, but it only lasted till Saturday noon. At that time I gave Mr. Rhea a little chicken broth; he liked it much, and seemed refreshed and benefited by it. Of his own accord, he told the servants to get out the horses, and we would try to go on to the next village. He made himself ready, and we started near five o'clock, p.m. As we mounted our horses, I noticed how pale and feeble he looked, and told him how much he had changed in a night and a day. He did not seem to have the least apprehension of anything fatal in such pain. He said, 'I am well except this pain, and know not why it came on and should not soon stop. You do not know (raising his arm) how strong I am.' During his sufferings of Friday night and Saturday, a.m., he would often lift up his soul in sweet and gentle tones to God in prayer, for help, for relief, for submission. I listened in agony, to hear if he should ask relief in death, but he did not. He prayed as if he was leaning on the bosom of Jesus, and assured of His sympathy and love, was committing his case to the great and good Physician. Once he said, with great earnestness, 'O how sweet the rest of heaven will be after all these afflictions.' Again he said, 'the hand of the Lord is very heavy upon me—perhaps we never realise how heavy it is more than in personal affliction and in violent pain.'

"From Myâu, Daniel walked by the side of Mr. Rhea, holding the bridle, and rendering any little assistance he might ask. After a while I said, 'You do not ask to stop. Would you not like to rest?' He said 'The wear and tear of getting off

and on is more than the good.' It was a dreary place—an uncheered desert. But I insisted on stopping, and we helped him down, and I spread down my shawl, and took his dear head in my arms. He was very tired, and panting, breathing with difficulty, trembling, and perspiring. He said, 'See how I breathe; is that resting?' Again he said, 'If this were the village I would give a thousand.' By this time the loads had come up, and the muleteer called out in a rude commanding tone, 'Why do you linger here? there is danger, let us be going, the village is very near, [still eight or ten miles distant] rest there.' Mr. Rhea was on his feet before he had finished speaking, and said, 'Let us go,' and went to his horse, taking his bridle from Gemergis' hand. Gemergis looked at him, and burst into tears. Mr. Rhea returned the look as if he did not understand. I told the men they must put the bedding on one of the loads, and adjust it as comfortably as possible, and lay Mr. Rhea upon it like a little child, and hold him on. They did so, both walking by him and attending to him on the road. The motion of the horse extorted frequent moans of pain. He was very thirsty, and the children were both crying hard for water, but there was none. One bottle of wine was better than nothing, but unsatisfying. He grew quiet at length, and I said 'he sleeps.' So we rode on and on, no sound except from the horses' feet. Oh how long the way seemed! How oppressive the silence! All the time my eyes were upon him, and my ears strained to catch a sound. How long he sleeps! How still he is! What if he should die so! And then I prayed audibly to God. No one understood the language but the hearer of prayer. I pled every promise and every ground of hope, and begged and entreated with all my heart and soul, that God would have mercy, and help and comfort us, and restore my dear one. In my wrestling agony I seemed to take the kingdom by violence, and said to the contending angel, 'I will not let thee go except thou bless me.' I became reassured, the possibility and all fear of such a calamity as death passed away. At length the weary road was all passed, we reached the village and stopped at a house where they said we could find a room. I charged the men not to let him exert himself, but take him down like a little child and carry him carefully in. I ran forward, opened my satchel, and got out my camphor and wine, and spreading a pillow on my lap, received him in my arms. Just as they laid him on my arms, he drew one long deep sigh, and it was the last. I wet his lips, bathed his face, called his name, raised him up, kissed him, entreated him to speak, chafed his soft warm hands, felt his heart, felt his pulse, his temples, his neck, seeking everywhere for signs of life. But in vain, he was dead! I did not believe it, and assured Daniel (the Nestorian) that he could not be dead, without a word, a look, a sign, and begged him to say so too. A flood of tears was the only answer. I was stunned and

confused. It was *I* that was dead. My God had killed me with one lightning stroke. Then the children came. I inquired if they were orphans, but did not know. Daniel brought me a paper and ink and said I must write two letters, and told me what to say. I obeyed mechanically. I wrote to the English consul at Tabreez [thirty miles distant], begging him to send me a coffin, ice, horses, and men, as speedily as possible. Then I wrote to the missionaries at Oroomiah [more than 100 miles distant], begging one of them to come and help us home. I opened our clothing on the floor and found all the garments necessary for the last robing of the dear form. Oh that dear, dear form! How sweet it was in death! How peaceful and composed! The gentle eyes and mouth closed firmly as in sleep, and the beautiful hands folded across the breast! The whole expression perfect rest, angelic peace!

"I will not speak of that night, as I watched at the door of my dead. The next day was the Sabbath, but not one of rest to me. I was in the depths, and all the waves and billows swept over me. It was darkness, and I saw no light. I said, if he had died at home I could have borne it, for all must die; but to die *so*. I saw no source of relief to my tortured heart. At length, the Divine Comforter directed my agonized thoughts to the death of Jesus. He had no comfortable room, no soft bed, no downy pillow, no sympathising friend, no relieving hand near to administer any alleviation. He even begged for water to quench his dying fever, and they gave Him vinegar to drink. O that was too much for my heart. It melted and flowed down. I yielded myself anew to Him who gave His only beloved Son to die *so*. I could not murmur at the manner of my husband's painful death, when I remembered how Jesus had died.

The coffin did not come, and I waited on in agony of suspense till Monday morning. The preparations were all satisfactory. The body was nicely and closely enveloped in a white sheet and rubber blanket, and rubber cloak, and oil-cloths, and placed in the coffin, surrounded by charcoal. The coffin was nailed up and sewed in a felt, and afterwards rolled in a rug, and bound so firmly to the pack-saddle, that it seemed in no danger, even of a fall, on the whole journey; and none occurred. I hoped to send it on rapidly, and follow as fast as possible. Mr. Abbott, the British Consul, wrote me very kindly, and advised me to return at once to Tabreez, and bury in the Armenian graveyard outside the city. But I very earnestly desired, if it were possible, to lay the remains of my beloved husband by the side of our little Robert, and among the people for whom he had spent his life. The first day we only travelled two hours, resting at Dizza Khaleel till after dark. We rode all the following night. The children were quiet and comfortable in the baskets (panniers). We had the light of the moon. Some distance ahead of me moved the coffin, for which I had a constant care, and on which my eyes were

ever fixed. At dawn we stopped at a Moham-medan village. I supposed the coffin would go on, but the muleteer said his horse was tired, and it was impossible to induce him to move. My worst apprehensions were excited, and towards evening I inquired where was the nearest Armenian church, graveyard, and priest, so that we might be prepared for any necessity. At dark we started again on our funeral way. The Caspian wind blew fiercely. We passed several caravans of camels encamping. This night passed like the first. My great fatigue reminded me of the dear husband whose affectionate care of me had always prevented me such sufferings, even on long and perilous journeys. Wednesday morning, at dawn, we arrived at Yooshanly, and threw ourselves down upon the ground exhausted, and took a little sleep. In the course of the forenoon we reached the foot of the great mountain. I earnestly entreated the muleteers to let me go on with the coffin, which was now carried on my own horse, to the Nestorian village of Gavalan, promising them a reward and rest there; but they were cruelly deaf to all entreaty. So Deacon Esho and Gewergis hired a man, and took one muleteer horse and mine, and passed on to Gavalan, while I was forced to remain with Daniel and the children till the next day. At the watchhouse on the mountain-top, we were rudely assailed by the soldiers, but were suffered to pass without actual violence. Near Gavalan we met Mr. Coan, who came to us in the fulness of the blessing of the Gospel of Peace. He took care of us with gentle kindness, speaking words of sympathy and comfort, that were as sweet cordials to a heart bursting as mine was. At the bridge [twelve miles from the city] Mr. Labaree met us with a carriage, and Dr. Perkins and several kind Nestorians. We learned that the coffin had safely reached

Gavalan on Wednesday afternoon, had been sent on attended by several Nestorians, had early Thursday morning reached the hands of Dr. Perkins on Mount Seri, and been buried in a loving, Christian manner before noon. When I went up to see the sacred spot at sunset on Saturday, how did I find it? I thought my heart would break at such delicacy and kindness. The mound was beautifully and symmetrically shaped, and sodded with green grass freshly sprinkled, and marked with a stone at the head and the foot,—so beautiful,—so peaceful!

"We are stopping now in Dr. Perkins' home, and my little sick Annie is receiving the kindest care and nursing. All are unspeakably kind sympathising; and God knows, after that awful dearth of sympathy, how soothing and precious it is, while all cannot, of course, fill the 'aching void.'"

Mr. Rhea had laid in the grave an infant son (the little Robert Leighton of the foregoing narrative), of remarkable beauty and loveliness, three months before his own death—the first time that the deep fountains of his parental heart had been thus broken up—which gave fresh attractions to his anticipated bliss in heaven. He has left two sweet orphans, of the ages of two and four years, to solace the crushed heart of the stricken widow, who were thus suddenly bereaved of one of the most loving and devoted of husbands and fathers, amid strangers in a benighted land.

Our mission and the poor Nestorians are clothed in sackcloth under this new and heavy bereavement. Seldom has a missionary been more universally esteemed and beloved than Mr. Rhea, or his death more deeply felt and deplored. We can only echo the language of the Psalmist, "I was dumb, and I opened not my mouth; for Thou didst it."

J. PERKINS.

OROMIAH, Sept., 1865.

ROMAN CATHOLICISM IN HAYTI SINCE ITS INDEPENDENCE.

ON the 1st of January, 1804, the slave population, having risen and massacred or expelled their white masters, proclaimed their own independence. Suddenly plunged from the heights of European civilisation to the depths of African barbarism, their upward progress as a nation has been slow, and not always too apparent. Two things have perhaps mainly contributed to this: their own determined policy of excluding the white man, with his civilisation and his gold, from all possession of landed property in the island, and the payment by yearly instalments of an indemnity of one hundred and fifty millions of francs, which France, prior to recognising their independence, reclaimed from them, in favour of her banished colonists. But leaving the domain of politics, and keeping only to that of religion, it is but too natural to suppose that from the above-mentioned date the existence and history of Roman Catholicism in the country would present some very singular phenomena.

Romish priests, of course, had to be obtained, and a new class of officiating white clergy to be introduced amongst them. Still, and justly, jealous thenceforth of all white interference, they had especially, and up to very recently, steadfastly resisted all foreign ecclesiastical encroachments, all spiritual allegiance to the Pope. Their Head of the State was equally their head of their Church,—that Church itself being a sort of democratic one, with neither Pope, nor bishop, nor superior clergy of any kind or class or grade to control its affairs, any difficulties that arose being simply referred to the pro-tempore Minister of Worship, or through him to the President of the Republic. Hence every priest was a sort of pope in his own parish, lording it over his parishioners, living only as his passions or his predilections dictated, but having an eagle-eye to sustenance and remuneration, and being amenable to none but to the Head of the State who had made or ratified his appoint-

ment. This ecclesiastical independence of Rome soon began, therefore, to show signs of disadvantage. The Roman Catholic religion was the religion of the people and of the State; its parishes had to be provided for; and the ranks of the priesthood, by some means or other, had to be kept up. As this could no longer be done by communication with Rome, almost any adventurer that landed there, provided he was a candidate for the priestly office, and had a sufficient knowledge of Latin to perform the needed ceremonies, found a ready appointment to a vacant cure, in which a competency, if not a fortune, awaited him. With this at some future, and perhaps not far-off date—it being understood that in the meantime he had not fallen a prey to the ravages of the climate—he naturally calculated to retire to his kindred and country, comfortably to pass the remainder of his days, or, as affirmed of some, to do a life penance for his ill-gotten gains. Of course, little dependence could be placed in the morality or the religion of such men. Many of them, indeed, had never been priests at all; whilst as to the antecedents of one and all nothing was known beyond the presentation of a diploma, genuine or not, on their arrival here. Hence, and as the sequel showed, many of these now would-be priests, if not avowed infidels, so much so as to refuse upon their death-beds the very sacraments for the efficacy of which they had pleaded, were unbelievers in many of the dogmas they propagated. In many cases, it is true, their countenances were modest, and their demeanour saintly; but these only served very thinly to veil the corruption that sat enshrined within them. Of such men it would not be expected that they would even attempt to eradicate vice, error, superstition from the almost pagan minds of their so-called spiritual charge. No; as their practice ever and everywhere had been, where time and circumstances seemed to demand it, so here, they rather erected upon these a fabric of still more revolting error, an edifice of still grosser superstition; Catholicism and Vaudoux, religion and witchcraft, thenceforth going hand in hand, or struggling with each other for the supremacy.

As to any interest in the spiritual well-being of the people, that, as hinted above, was simply out of the question. The only interest they did feel in them was rather of a material than of a spiritual kind, having more direct reference to the exaction of fees than to the salvation of souls. At all events, it would perhaps be difficult to find a class of men more avaricious of gain. Money they must have, and money they did have; but at what cost of principle! making, one of them, 8000*l.* in four years; another, 1600*l.* in as many months; and others fortunes that in France, not to say this country, would be considered as bordering upon the colossal. In some cases, indeed—and I can point out the very parishes—especial pains were taken by these priests to convince their parishioners that masses paid for in silver dollars were far more

efficacious than those for which only the paper currency of the country had been tendered. Houses, tombs, agricultural implements, private family mourning, and even animals, with an almost myriad host of other animate or inanimate objects, many of which are scarcely mentionable, have here, therefore, been duly baptized or exorcised by them, to obtain from the people remuneration. Hence, and in this nineteenth century, has been witnessed here the strange phenomenon of churches and hovels, crosses and obeahs, relics and obeal trash, prayer-books and charms, portraits of saints and Vaudoux flags, all alike, simultaneously or successively receiving a sacerdotal blessing, provided the required fee for such a blessing had been but duly paid. Their masses also for the dead had a first, second, and third class, according to the fee proffered for their celebration; or, if the priests be believed, according to the spiritual benefit to be conferred, the diminution, greater or less, to be effected in the heat of purgatorial fire.

As to the private vices of these priests, as will be supposed, the less said the better. The morality of none of them was of the highest order, whilst the immorality of by far the larger majority could not well have been grosser. Once upon Haytian soil, appointed to some remote parish, and removed here, as nowhere else, from every kind of ecclesiastical restraint, their profligacy was openly and unblushingly indulged in, and that, too, amongst a people only too well initiated already in all the mysteries of licentious indulgence. Here they no longer needed, as elsewhere, the secrecy of the confessional to entrap their fold. No; and this is what is so much to be deplored, the general morality was such, that the visits of a Romish priest in a given family were rather considered as honourable, flattering, and ominous of good, however suspicious the character of those visits might have been. Their very parsonages, in some cases, had become the arenas for the settlement of disputes occasioned by the discovery of certain relations of one or the other of them with another's concubines. And, to sum up, their ecclesiastical position, instead of being a restraint upon them, seemed rather to serve them as a sort of "dispensation" for the better indulgence of their orgies; whilst as to their poor parishioners, their Sunday morning's mass alike wiped out the sins of a past week, and granted them a licence for those of an ensuing one.

What wonder, then, that under the so-called spiritual guidance of such men the nation has become demoralised; that witchcraft, fanaticism, devil-worship, and even cannibalism, hold here, almost undisturbed, their sway; that dishonour and discredit have been brought upon the very name of religion; that our more intelligent male population has gone over, almost *en masse*, to the ranks of infidelity; that religion, or rather the observance of religious rites, should have been reserved for the weaker sex, or for the younger portion of the community; that the bare semblance

of anything like true piety had been almost absolutely unknown in the land, except so far as it had been embodied in the few individual wives of those who had left Rome's fellowship; and that almost every vestige of morality had been, as it were, expelled the shores of Hayti!

We have now begun a new era. A supposed remedy has been found for existing evils. The *non possumus* of Rome has at length relaxed its stringency, and a concordat has been concluded between this Government and that of the triple crown, supposed to be one of the most liberal that has ever been issued from the see of Rome. The hitherto inflexible Pope, who all along had insisted upon the absolute control of all ecclesiastical affairs, whenever the question of a concordat came on the

tapis, has now consented to submit even his appointment of an Haytian bishop to the approval of the President. Instead of a staff of some thirty priests, as formerly, we are now to have one of seventy, all of whom are to take the oath of allegiance to the Government of his Excellency. These priests will naturally receive their several appointments from their bishop, who will reside at the capital, their appointment again being subject to the approval of the head of the state. Sisters of charity, too, with their convents and religious educational establishments, will now take charge of our female Haytian youth, to the advantage, doubtless, of the "infallible" Church, but already to the detriment of Protestant schools.

HAYTI, October, 1865.

W. H. W.

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EGYPT AS A FIELD FOR MISSION LABOUR.

"BELIEVERS are called in this extraordinary age and in this favoured country to the great work of converting the world to Christ. This is emphatically the business of the present generation, on the due performance of which depends to a considerable extent the spiritual welfare of all ages and of all nations." Such is the testimony given by the late John Angell James in one of his "Pastoral addresses" to the position the Church of Christ is in our day peculiarly called to occupy in regard to Missions. And it is the characteristic feature of Christian life in this century, that in it greater attention than ever before in the world's history has been directed to the spread of the Gospel. And this both at home and abroad, both in efforts to raise the lapsed masses of our own country, and in sending missionaries to foreign lands. If we contrast the position of the Churches of our land in regard to Mission work, now, and at the commencement of the century, we see reason to thank God and take courage. Now the glorious light of the everlasting Gospel is shed abroad in every quarter of the globe. It shines dimly indeed in many of the dark places of the earth, but it is the light that shineth more and more brightly unto the perfect day.

But this increasing interest in Missions is not the only, nor perhaps the greatest, reason for hope that the time is now rapidly advancing when Satan's kingdom shall be destroyed, when "no man shall say to his brother, know the Lord, for all shall know him from the least to the greatest." The field also seems ripening unto the harvest. Old religions are becoming effete, and vanishing so far as their influence over the minds and hearts of their votaries is concerned. We see this especially in India, where increasing education is leading many of the higher classes of natives to despise the mummeries and superstitions of a sensual religion; though, in many cases, this only tends to a general infidelity.

In a recent work by an eminent French writer

(Edmond de Pressensé), he says with regard to the difficulties peculiarly attendant on Missions to the Mahommedans,—"The greatest obstacle arises from that detestable mingling of Christian and Jewish traditions with the impostures of the Koran, which is the distinctive feature of Islamism. Speak of Jesus to an intelligent Mussulman, and he will tell you that he reverts Him, and gives Him a place in his worship. This shred of the purple robe sewed on to the rags of a fanatic and sensual religion, serves but to preserve the false and neutralise the true. It will need terrible renderings to destroy this fatal combination, which, if it is not destroyed, will infallibly spread a pall of death, physical, moral, and spiritual, over these fair countries." Such is the artful device of the great enemy of mankind, interposing between the grosser forms of paganism and the pure light of Christianity, the less repulsive religion of the false prophet, which, mingling the two as it were, prevents their coming into closer antagonism.

But has not the power of Islam already sustained much of that "terrible rending?" Does it not seem tottering to its fall? The Ottoman empire is fast decaying and needs the interposition of the States of Western Europe to prevent its annihilation. The spirit of fanaticism burns fiercely no doubt in many a bosom, and may again burst forth in bloody massacres of fiendish cruelty, but the power of those countries professing the Mahommedan faith is broken, and their religion is hastening to decay.

Of all Mahommedan countries, next to India, and even apart from its connection with sacred history, none possesses such claims upon our interest as "the land of Egypt." Thousands of our countrymen annually pass through it on their way to our Eastern empire, and thousands too go there in search of that health which those stricken with that dread enemy of youth and beauty, consumption, may sometimes find in its delicious climate. Do those votaries of health or pleasure, who glide up the

mysterious waters of the Nile to Thebes and Philoe, and inspect the wonders of the Pyramids, think of the immortal thousands who are perishing around "for lack of knowledge?" or do they—giving themselves up to the enjoyment of the luxury of a voluptuous climate, while the Nile boat sails gently between banks covered with groves of palms, from which sounds the soft cooing of the turtle—care for none of these things? Yet not always so. The writer already quoted records of his impressions in Egypt,—“I cannot forget for a moment in the countries I pass through, man himself in his civil and religious condition. It pains me to the heart to see under what a curse a sensual religion holds down this active, intelligent, and amiable people. What might they not become under a faith which has power at once to calm and to vivify. The evil rises before us like a great mountain which will not be levelled. And yet this country was formerly one of the nursing places of early Christianity! There is therefore no fatality of race or climate to contend with.”

Of late years the interest of many in this country has been turned to Egypt as a field of Mission labour. None who have read recent works on the subject can doubt that there is abundant opening for instructing Mahommedans, and especially the young, in the truths of the Bible; and who can doubt the converting efficacy of that word which is “quick and powerful?” Dr. Pressensé’s book carries one deeper into the spirit of Eastern life, and paints more vividly the private life of the humbler classes of the East than any other I have read.

Of the Missions working in Egypt, none have made the field so peculiarly their own, or formed so comprehensive a plan of Mission labour there as that of St. Chrischona near Basle. Although doubtless most of the readers of this Magazine are more or less acquainted with this Institution, it may not be amiss to give here an extract from a leaflet which has been circulated in this country, with the object of making its working and designs better known:—

“The Pilgrim Mission of St. Chrischona, near Basle, was called into life in 1840, faith triumphing over many difficulties both at that time and ever since. Its purpose is to prepare and send forth youths who love the Lord Jesus Christ, and desire to serve Him in the building up of His Church throughout the world. To this end, from fifty to sixty brethren are receiving in a three years’ course a suitable education. They dwell on a beautiful hill, not far from Basle, in three houses and an old church, the latter of which was benevolently ceded by the government. Though there are nearly always some students who study either Greek or Hebrew, or both, in order to read the sacred Scriptures in the original, yet ancient languages are not generally taught; and of modern ones only German, English, and Arabic. What we think to be the most important thing, is a simple practical knowledge of the Bible, which is carefully taught in the

college, and facility in proclaiming its blessed truths.”

Surely the above extract breathes a missionary spirit worthy of the apostles. From the walls of St. Chrischona goes forth a noble army, with the Bible in their hand, to assault the strongholds of Satan. With such a weapon may they not hope for abundant blessings on their enterprise.

Acting on the principles adopted by St. Paul, that great missionary of the Gentiles, who laboured with his hands that he might not be chargeable unto any, the Chrischona brethren who have gone forth as missionaries strive to assist in supporting their respective stations by different handicraft or other employments, in which they have either been engaged prior to their entering the Mission College, or in which they have been instructed there. This not only lessens the expense, and consequently enlarges the field of their operations, but also makes them valued and respected by the savage tribes of the interior, with whom too it brings them into more intimate contact.

Many of the missionaries educated at St. Chrischona are employed by different societies both in this country and abroad. Referring to the leaflet already alluded to, we find, for instance, that there are four in the employment of the Church Missionary Society, four in the employment of the Church of Scotland, and that five are employed by the Patagonian Missionary Society. So catholic is this institution, that those sent out from it may be employed by any evangelical denomination, and their excellences seem to be well recognised, seeing they are so largely employed by societies in other lands than their own.

Although there are many of its missionaries employed by other societies, still the Chrischona Mission has, as already stated, a field of mission labour of its own. To understand the “Apostles’ Road,” as it has been called, on account of the stations being named after the Apostles, we must take the map and imagine a line of Mission settlements, twelve in number, stretching from Jerusalem to Abyssinia. These stations it is proposed to establish at distances of about 150 miles from each other, thus forming so many links of a chain, by which the missionaries in Abyssinia and towards the upper sources of the Nile, who have hitherto been quite isolated, may keep up a communication with those at home, to whom they must ever look for support and sympathy. The stations of the Pilgrim Mission will thus serve a double purpose—strengthening the hands and encouraging the hearts of the missionaries in the far interior, and being too so many centres from which the glad tidings of salvation may be preached to a people now sitting in darkness and in the shadow of death.

Several of these stations have been already established; one at Cairo, another at Khartoom on the White Nile, and a third at Matammah, near the borders of Abyssinia. Another will soon be established at Alexandria, to which M. Rappard, who

has recently completed his training course at St. Chrischona, has been appointed missionary, and to which he will proceed in the ensuing winter. His name is probably well known to many of the readers of *CHRISTIAN WORK*, for he spent last winter in this country, and had the opportunity of speaking to many about his work. It was suggested by Mr. Spittler, the patriarchal founder of the St. Chrischona Mission, that a society might be formed in this country, having for its specific object the support of M. Rappard, as one of the Missionaries of the Apostles' Road. A meeting was accordingly held at Edinburgh some time ago, at which addresses were given by gentlemen of different denominations, explanatory of the mission, and at which a committee was appointed for the purpose of collecting subscriptions and organising a Society for M. Rappard's support. This Society is based upon strictly unsectarian principles, and it is to be hoped that the support it will receive from Christian friends will be sufficient to enable the committee to maintain the Mission in an efficient state without any aid from the general funds of the Chrischona Mission.*

It too often happens that professing Christians who go abroad leave their religion at home, and surpass even the heathen who know not God in wickedness. Alexandria is an instance of this. Its European population are generally sunk in the

grossest depravity, and it is no wonder that there the very epithets of abuse of the Moslems are, "Thou dog of a Christian!" or "Thou son of a Christian!"

We quote from an article in a recent number of the *Christian Observer*: "There is one thought that is ever being brought home to our minds in Egypt, whether we direct our steps along the crowded bazaars within the city of Cairo, or over the rich country without the walls, and that is that we are in the land of the Bible. Every group that we pass, every incident that occurs, every water-wheel which we see at work, reminds us of manners and customs that we have been familiar with from our childhood in God's own Book. Bible stories and Bible characters gain a vividness and a reality which they never seemed to possess before, but with this comes an aching thought. If each step reminds us of the land of the Book, we are at the same time made aware that in that land the Book of Books is as yet held in no esteem nor treated with any respect." May the time soon come when this shall be so no longer, when God shall again work wonders in the field of Zoar, by making these dry bones to live, when "princes shall come out of Egypt, and Ethiopia shall stretch out her hands unto God," and the ancient Christian Church of Egypt, the Church of Athanasius, shall be revived. Σ

9.

MISSION VOYAGING.—THE "DAYSPRING" IN THE NEW HEBRIDES.

On the 5th of June the Dayspring, Captain Fraser, arrived at Aneityum from Sydney, having on board as passengers, Mrs. Fraser, Rev. D. Morrison and Mrs. Morrison, Rev. W. M'Cullagh and Mrs. M'Cullagh, Rev. T. D. Gordon, of the Nova Scotia Mission, and Rev. S. Ella, Mrs. Ella, and three children, of the London Missionary Society; all on board well. The passage from Sydney was a very stormy one. (There was worse weather and heavier seas between Sydney and Aneityum than in the whole voyage from Nova Scotia to Australia.)

On the 28th of June the Dayspring sailed from Aneityum, with five missionaries on board, for the Loyalty Islands, with the view of visiting all the mission stations on that group, and settling Mr. Ella and his family on Wea. On the following day we came to anchor at Mr. Jones' station on Marè. We found the mission families well. It was seven years since the writer of this had visited that island, and the improvements made during that time on the mission station, and in the appearance of the natives, were very great indeed. The mission house is commodious, convenient, tasteful, and elegant; Mrs. Jones' schoolroom is a neat, comfortable, well-

finished building. The walls of a large new church were nearly finished; it does great credit both to the missionary and the natives; it is built in the form of a cross, with a large square tower for a chime of bells, when they can be got. A gallery is to be erected round the building. Every available means is being employed to promote religion and civilisation among the natives. Church and school, the blacksmith's forge and the carpenter's shop, are all in turn made to bear respectively on the spiritual and secular interests of the people, and the results are visible in both departments. Being a low coral island, Marè is poorly supplied with water; there is neither a stone nor a stream on the whole island; but a good pump had here superseded the primitive and oriental mode of drawing water, by going down into the well.

On the following day we went round to Mr. Creagh's station. As there is no anchorage there, the vessel lay off-and-on while a party of us went ashore in one of the boats, taking off some goods for Mr. Creagh. This station is in as good a condition as Mr. Jones's. Mr. Creagh has charge of the printing department. The New Testament is printed as far as the end of Hebrews. A large building was being erected, intended, part of it as a school-room for Mrs. Creagh, and the rest of it for other purposes connected with the mission. The

* Subscriptions may be forwarded to Mr. E. Erskine Scott, C. A., Edinburgh, Honorary Treasurer; or to Mr. John P. Coldstream, Edinburgh, Honorary Secretary to the Committee.

spirit of industry and liberality has been largely displayed by the natives of Marè; they have little, if any, money; but this year they have prepared and contributed to the mission, or given as payment for books, about eight tons of cocoa-nut fibre, worth in Sydney from 300*l.* to 400*l.* For many years, owing to the obstinate opposition of one or two leading chiefs, the half of the island or more remained heathen. Latterly a large proportion of these have professed Christianity. Still there are a few tribes who cling with tenacity to the old system of darkness and cruelty; and our last accounts from Marè informed us that two of these tribes have been waging war with each other, and in the last battle fought about twenty men fell on the one side, and somewhat more on the other—a great slaughter for a native battle as wars are usually conducted in these islands. But this is likely to be the expiring struggle of heathenism, unless French interference, to which we shall by-and-by refer, shall secure it from the aggressive but benign influence of Christianity.

As a meeting of both the New Hebrides and Loyalty Island missionaries was to be held on Lifu, Mr. and Mrs. Creagh and Mr. Jones came with us in the Dayspring. On the passage to Lifu, Mr. Currie, the first-mate of the Dayspring, had a narrow escape for his life. The day was squally; they were bustling and taking in sail, when a native, turning round quickly, came violently against Mr. Currie without observing him, and as the vessel gave a heavy lurch at the same time, he fell right overboard through the door of the gangway, which by some oversight was not closed up. Providentially he caught or kept hold of a rope, and held on till Mr. Reid, the second-mate, a very powerful man, got hold of him and drew him up. As the vessel was running at the rate of nine or ten knots an hour, he would have been a mile from the vessel before she could have been brought up, and a boat lowered to go to his rescue. So strong was the current that the shoes were pulled off his feet. As it was, through the mercy of God, beyond being thoroughly drenched, he sustained no further injury, and all on board were impressively taught the lesson, on what a slender thread human life is often suspended.

On the following day, 1st July, we came to anchor in Wide Bay, Lifu, at Mr. M'Farlane's station. A French steamer was lying at anchor in the bay. As soon as we came to anchor, a boat came off, informing us that the French and the natives were fighting, and that we could have no communication with the land. Captain Fraser went on board the steamer, and was referred to the commandant on shore. When he went to the commandant, he was told that, as the island was under military law, all intercourse with the shore was forbidden. As he came there in ignorance of the state of affairs, he might land the goods he had brought for the missionaries, but none of the missionaries on board could go on shore, nor could either

of the missionaries on shore go on board. As a special favour, Mrs. M'Farlane was allowed to come on board to see the ladies, and the ladies on board were allowed to go on shore to return our visit.

On 4th July, at four o'clock in the morning, we were awakened by a sudden and terrific squall; the wind came in from the westward, blowing direct from the bay, and almost a hurricane. The rain poured down in torrents, the thunder was one continued roll, and the lightning all but a ceaseless blaze; so loud was the noise that the captain, giving out orders at the top of his voice, could scarcely be heard by those nearest him on deck. A second anchor was at once let down; seventy-five fathoms of chain were payed-out; the yards were sent down, and every precaution was taken to lessen the strain on the vessel and increase her power of resistance. When daylight came and we could see our position, it was found to be very critical. The sea was rolling in with tremendous power, and the rocks were close under our stern. The anchorage is on the ledge of a reef; if our anchors had dragged, or our chains snapped, we should have got into the breakers at once. We agreed to hold a meeting for prayer in the cabin; we sang a part of the 107th Psalm, beginning at—

“For He commands, and forth in haste
The stormy tempest flies,” &c.

All the missionaries took part in the exercise. Our prayers were graciously heard; the wind came steadily round to the south and south-east, and the sea fell. After breakfast we had worship; the men, being thoroughly drenched, could not attend at the usual hour. We sang another portion of the same psalm beginning at

“The storm is changed into a calm,
At His command and will.”

At noon of the same day we weighed anchor and sailed for Marè. In the evening we held a thanksgiving service on board for our merciful deliverance. On the following day we lauded all our Marè passengers, and made for Fatè, or Sandwich Island, in the New Hebrides.

On Friday, 8th July, we came to anchor in Erakor Bay, at Fatè, a small Christian settlement. We met with a cordial reception. There had been two Rarotongan teachers and one Aneityum teacher, and their wives. We found that Moekore, one of the Rarotongan teachers, had died about a month before our arrival, and his widow was in indifferent health. Toma, the other Rarotongan teacher, was also very poor in health, but his wife and daughter were well. Thivthiv, his wife, and two children were well; they live at Pang, a place about three miles from Erakor, and a very healthy spot. We lay at Erakor till Monday afternoon. On Saturday we paid a visit both to Erakor and Pang, and received presents at both places, for which we made some suitable returns. The settlement of

Erakor contains about 150 people, who are all professedly Christian. Three years ago Messrs. Murray and Geddie baptized a number of them, and formed a church, and dispensed the Lord's Supper among them. In the following year, Messrs. Gell and Jones also visited them, in the John Williams, and baptised a number more. The number of church members, we understood, was about fifty or sixty. On Sabbath we dispensed the ordinance of the Lord's Supper among them. Mr. Ella preached in Samoan, and Pomal, the chief, who had been some time at the institution in Samoa, interpreted. A part of the devotional services connected with the ordinance was conducted in Aneityumese; and a part by Mr. Gordon in English, for the benefit of those belonging to the vessel, who understood neither the Fatean nor Samoan languages. The audience amounted to about 130. They were all decently dressed in European clothing, and behaved with great propriety. It was an interesting and impressive meeting. Here we stood on the very outskirts—on the utmost verge of the Christian Church; nothing beyond but heathen darkness—islands and groups of islands with not a ray of Christian light falling on them till we reach the great empire of China.

At Pang the chief and a few of the people are professedly Christian; they have an Aneityum teacher, but they would prefer a Rarotongan, and the chief of Fil is also very desirous to have a teacher with him. Waihit, one of the first converts on Aneityum, who was with us, and who pleaded their cause very earnestly, put the case in its true light. "Misi," said he to Mr. Inglis, "they are just as we were when our hearts were dark; we did not care about the teachers because they were poor, we wanted the missionaries because they had a great deal of property." As it was in the beginning so it is now; our Saviour had the same experience. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." It is the temporal advantages of Christianity which first commend it to the heathen. Its spiritual blessings cannot be appreciated till they are understood, and those who expect anything else at such a stage of progress as this show how little they know of the nature of Christian missions.

We felt satisfied that one, and if possible, two missionaries, ought to be settled on this island without delay, and we arranged to some extent accordingly. A stone church was being built at Erakor, but nothing had been done to it since the death of Moekore. A house for the missionary was, however, the most pressing necessity, and we looked carefully out for a suitable site. The village of Erakor lies in a low confined situation, and is apparently very unfavourable for health, but in the centre of the bay there lies a beautiful island, slightly elevated, and covered with wood—on this we fixed as the site of the Mission premises; the

chief and people cheerfully gave up the island to the Mission, and we gave instructions to the teacher and them to commence a house for a missionary. We gave similar instructions to the teacher and chief at Pang. We left them all in good spirits. Fatè is a large, beautiful, fertile, and populous island.

Leaving Fatè, we sailed for Erromanga, but as we encountered strong head winds, we did not get there till Friday afternoon, and as it then fell calm, we did not get to anchor in Dillon's Bay till Saturday morning. We had one Aneityum teacher, Nehieiman, and his wife, on Erromanga; we found them both well, and in good spirits. Within the last year matters have taken a very favourable turn on this island as regards Christianity. Four stations have been opened, and about 200 profess themselves Christians. The teacher has been employed without intermission in going from place to place assisting to erect school-houses. We spent three days here. On Sabbath we conducted public worship in the principal station at Dillon's Bay. Like the previous Sabbath day's service at Erakor, they were polyglot. After prayer and praise, conducted by natives, Mr. Gordon, who had been studying the language for some time, read portions of the Scriptures out of his late brother's manuscripts, and a short address prepared by himself. Mr. Inglis spoke in Aneityumese, and Nehieiman interpreted. About 150 people were present, and behaved themselves with great propriety.

When we came ashore on Saturday, the first native that met us was Kaneauri, the murderer of John Williams, wearing a red serge shirt, and giving us apparently a very friendly reception. When we returned to the beach on the Monday, we found a great number of natives assembled, both Christian and heathen, but all peaceable and friendly. The Christian natives had brought a small present of food for the ship. Among the heathen party was Narabalit, the murderer of Mr. Gordon, an impudent, savage-looking fellow; Mr. Ella, however, got hold of him, and through Mana, the first Christian on Erromanga, who had been some years in Samoa, and who understands that language, gave him such a solemn talking on the sinfulness of his conduct as he never heard before. The Christian natives were very much pleased with the thought of having Mr. Gordon as their missionary; but they were very distinct in saying that he must not live inland, or up in the mountain where his brother lived.

There is a large sandal-wood establishment at Dillon's Bay, belonging to Mr. Henry. We are happy to say that both he and Mrs. Henry have shown a great amount of kindness to the mission, to Mr. Gordon, the natives, and, at each of her visits, to all connected with the Dayspring.

Leaving Erromanga, we came next to Auiwa. Here we found the state of affairs very discouraging. When we went ashore, the natives were shy, and would not shake hands with us. We found that

Vaivai, the Rarotongan teacher, had died in May, 1863, about a month after the last visit of the John Knox. The John Williams had called at Aneityum last year, both in going to and returning from Sydney, but there was not time for her visiting the other islands of this group. We found Nalmal, the Aneityum teacher, and his wife and child well, and Vaivai's widow living with them. After the death of Vaivai, a little boy died, the son of the chief with whom he lived. His death, as is usual in such cases, was said to be caused by sorcery practised by some one belonging to the tribe with whom Nalmal lived. War ensued; three were killed on the one side, and one or two on the other. After this, Nalmal, in accordance with native usage, killed a large pig of his own, and made a feast to the chief whose son died, and restored peace between the contending parties. The missious, however, had suffered a good deal on account of these untoward events. We did what we could to encourage the heart and strengthen the hands of the teacher, and took Vaivai's widow on with us to Aneityum, where she awaits an opportunity of returning to Rarotonga.

We sailed thence to Fotuna, where we found Ru and Kakita, the two Rarotongan teachers, and their wives well, also Sakaraka, the Aneityum teacher, and his wife. The natives received us kindly. The work is not advancing under the teachers; still, from the feeling displayed by the people and the statements made by the teachers, we felt satisfied that Fotuna is quite prepared for the reception of a missionary. We made and received some presents, held a service with the teachers and the people, and then returned to the ship. We intended next to visit Tanna, but as a westerly wind had set in, which would have rendered it necessary to beat up to Tanna, but which was fair for Aneityum, that and some other circumstances led us to decide on returning at once to Aneityum. We did so, and came to anchor at Mr. Inglis' station on the following morning, the 21st of July.

On the 25th, we held a meeting of the mission to decide on the location of the new brethren. It was unanimously agreed that Mr. and Mrs. Manson should be located at Erakor on Fatè; Mr. Gordon, at Dillon's Bay, Erromanga; and Mr. and Mrs. M'Cullagh, at Anelghauhat, Aneityum, to take charge of Mr. and Mrs. Geddie's station till their return. It was also arranged that Mr. and Mrs. Copeland should accompany the Dayspring on her return to the colonies, before taking up a new station of their own. Mr. Ella had applied to the French authorities for a permit of residence on Wea, but as the application had to be forwarded to Port de France before an answer could be obtained, he and his family had to return again to Aneityum. It was therefore arranged that Mr. Ella should proceed with the printing of Luke's Gospel, in the language of Erromanga, the translation of which had been prepared by the late Mr. Gordon; the MS. was in the handwriting of Mrs. Gordon. He had written it out in half-text, that the natives might read it

sheet by sheet, as it was hung up in the school-room, much in the same way as the Bible was exhibited in St. Paul's in London, and other churches of the Reformation. Mr. Copeland and Mr. Gordon were appointed to examine the MS. and prepare it for the press. The Dayspring was appointed to proceed without any delay to the settlement of Messrs. Morrison and Gordon.

On the 3rd of August, the Dayspring sailed on her second voyage, and settled Mr. Gordon on Erromanga, and Mr. and Mrs. Morrison on Fatè. The reception given to both was most cordial and encouraging. Great disappointment was felt by the chief and people of Pang that there was no missionary brought for them, but they were partly reconciled when Simeona, a teacher from Aitutaki, and his wife were located among them. Simeona went to England in the John Williams in 1860, and returned in 1861. He is a valuable man, and is likely to do much good among them.

On the return of the vessel to Aneityum, Captain Frazer had an additional strip of copper put round the vessel, and several other necessary repairs effected, before her third voyage was undertaken. The new restrictions imposed by the French on the Loyalty Islands interfered very seriously with the usefulness of the vessel to the brethren in that group; but it was hoped that the visits of the John Williams this year, on her way to and from Sydney, would, to a great extent, supply her lack of service caused in this way. When the intelligence came of the loss of the John Williams, the Dayspring was about to proceed on her third voyage. Before this a quantity of goods had arrived at Aneityum from Sydney, for the Loyalty Islands. Some natives of Marè, shipwrecked in the whaling vessel the Bonnie Doon, off Bank's group, were left on our hands ill with fever and ague; it was arranged, therefore, that the Dayspring should take the goods and the natives on board, and proceed to Lifu, and state the circumstances of the case, and as a favour ask permission to land the goods and natives on Marè. A trading vessel, however, came in from the Loyalty Islands, and brought such a report of the stringent regulations of the French, as led to the belief that such an attempt might endanger the insurance of the vessel and would otherwise effect no good. It was then agreed to refit the John Knox; two men were left for this purpose from the Dayspring, while she proceeded on her third voyage, and visited all the islands in this group as far north as Fatè. On the return of the Dayspring, the John Knox, being newly caulked, coppered, and painted, and otherwise fitted for sea, was despatched under the command of Mr. Currie, the first-mate of the Dayspring, with the natives and as much of the goods as could be taken on board, to proceed to Port de France, and there clear out for Marè; as she was not insured there was no insurance to risk, and she could go anywhere. On proceeding to sea, she was found, from her being sixteen months or so out of the water,

to be so leaky, and the health of the natives so precarious—moreover, the weather was somewhat unfavourable—that Mr. Currie thought it to be his duty to proceed direct to Marè and land the goods and the natives. This he did and returned, bringing with him four natives of Ambrim, and two natives of Santo, who had been brought away two years ago by the John Williams to receive instructions on Marè, and who would have been taken home a year ago had the John Williams been able to visit the northern islands of this group.

On the return of the John Knox, the Dayspring proceeded on her fourth voyage, taking the Ambrim and Santo natives with her. The vessel proceeded as far north as Ambrim, left three of the natives, and brought away other three; the fourth one preferred returning in the ship, and going on as a seaman to Sydney. The other three are to remain for five or six months on Aneityum. The two Santo natives were left with Mr. Morrison on Fatè, in the expectation that an opportunity of getting them home would occur before long. It was too far on in the season for the Dayspring to go on to Santo and land them, and accomplish the other work that still lay before her. On her return from this voyage on the 16th of November she encountered a fearful gale off the north end of Tanna. They tried to get to anchor at Black Beach, but they could not make the anchorage. The sea was rough, but she rode out the storm without any damage; the aneroid fell six-tenths of an inch; it was the heaviest gale that we have ever seen on Aneityum out of the hurricane months. The natives were in deep anxiety lest the Dayspring should be lost; and the next morning but one, when at daybreak she was seen on the horizon, the news of her safety was reported round the island almost with the speed of the telegraph.

More favourable reports were now being received as to the disposition of the French; and as it was all but imperative that the vessel should visit the Loyalty Islands, arrangements were made for making the attempt, as well as to visit Fortuna, Aniwa, and Tanna, as the vessel returned to Sydney. These arrangements were just completed, when a letter was received from Mr. Macfarlane, giving us distinct information that liberty could now be obtained at Lifu from the commandant to visit all the Loyalty Islands.

On the 29th of November, the Dayspring set out on her last trip before going to Sydney. She called at Fortuna, Aniwa, and Tanna, leaving an Aneityum teacher on the two last islands. On the 3rd December she reached Lifu, and obtained permission to settle Mr. Ella on Wea, where he was landed on the 8th. She next called at Marè, to land goods and take on board Mr. and Mrs. Creagh, but the commandant forbade their leaving, under the penalty of not being allowed to return.

In reviewing the work done by the Dayspring during the six months she has been among the islands, and the progress of the mission as affected

by that work, we have abundant grounds for thankfulness. She has made five voyages among the islands of the New Hebrides, and two among the Loyalty Group, while the John Knox was repaired for the purpose of making the voyage to Marè. She has brought to these islands, and settled, four missionaries, on as many different islands. She has also settled three teachers and their families. The frequent visits made to the islands have had a most beneficial influence on the minds of the natives. Take the following as an instance. While on her third voyage, the aspect of affairs was so doubtful at Black Beach, Tanna, that we contemplated removing the two teachers at next visit of the vessel, if no improvement should take place. The chief, however, and his son were induced to accompany the vessel to Aneityum. At Aniwa they found a party from Erromanga, and a party coming from Tanna; these had so excited the minds of the natives against Christianity, that when the boat went ashore, both Mr. Copeland and the natives who were with him were in considerable danger of their lives; but Mr. Copeland, being able to speak to the Erromangans in their own tongue, kept them so in check that the boat was allowed to leave the shore peaceably. So apprehensive were we of danger to the teacher, that we agreed to bring him away at the next visit of the Dayspring. However, by the time the vessel returned, the Erromangans had sailed for their own island, and the Aniwa natives seemed quite ashamed of their conduct; they were more favourable to the mission than they had been for a long time, and two of their number came to Aneityum to seek another teacher. The visit of the chief from Black Beach to Aneityum, and the treatment he received on board the vessel, produced a complete change in his sentiments. As soon as he got ashore, he sought out a large pig as a present to the vessel. The consequence of these visits has been that two new teachers have been appointed, one for Aniwa, and the other for Black Beach.

The sailing qualities of the vessel are of the first order. Captain Frazer has been very successful in gaining the confidence of the natives wherever he has come in contact with them, and the natives of Aneityum are loud in their admiration of the good conduct of the officers and the crew.

Satan appears to have overshot his mark when he shut up Mr. Ella out of Wea for six months; his residence on Aneityum has been of signal advantage to this mission, especially to Erromanga. With the assistance chiefly of two natives, he has printed 1000 copies of Luke's Gospel in the Erromangan language. It is printed beautifully in English type—one of the finest specimens of typography, and one of the most readable books ever printed in the South Seas. He printed also a primer and a catechism in the Erromangan language, a primer and a hymn-book in the language of Fatè—the first books ever printed in that language, and which were received with an excess of joy. He also printed a portion of a Scripture history, and

an almanack for 1865, in the language of Aneityum. He has obtained a permit of residence on Wea. He goes thither now. Had the John Williams gone home to England, he meant to send his two daughters home for their education, but the loss of the John Williams, as well as the doings of the French, have deranged their plans. Mrs. Ella is obliged to return to Sydney with their children to make arrangements for their education. To leave their children in the hands of strangers is often one of the most painful trials of missionary life.

The prospects of the mission on this group are, upon the whole, highly encouraging. The six mission families who have been residing on the group since the arrival of the Dayspring have enjoyed good health. On Aneityum, Christianity and civilisation are steadily advancing among the people. The natives are, in a good measure, recovering from the fearful shock which they sustained by the measles and the hurricanes of 1861, when the third of the population was swept away in a few months, and the rest left prostrated by the same causes. Out of a population of little more than 2000, upwards of 500 are in the full standing of Church members. Out of 2000 copies of the New Testament, received last year, 1400 are now in the hands of the natives, all of which have been paid for by the natives themselves in arrowroot. The books of Genesis and Exodus, and some other portions of the Old Testament, are also printed and in circulation among them. The Glasgow Cotton Company has engaged the services of a young man of excellent Christian character and good business habits to act as their agent. He has shipped in the Dayspring 1800 lbs. cotton (more than a third of it Sea Island), nearly 7000 lbs. of French beans, and nearly 3000 lbs. of arrowroot. The natives are beginning to prepare cocoa-nut fibre and to plant orange-trees; both of these articles and others will ere long swell the list of exports. On Erromanga, the large supply of books with which Mr. Gornod

has been furnished enables him to commence his labours there with very great advantages. On Fatè, Mr. and Mrs. Morrison are labouring with great encouragement; every visit that has been made by the Dayspring, and every letter received from them, bear testimony to the highly encouraging circumstances, and the very hopeful spirit in which they are labouring. The Christian natives are kind, and the heathen are peaceable. We have already adverted to the important advantages secured on Aniwa and Tanna by the repeated visits of the Dayspring. Mr. and Mrs. Paton are expected to meet the Dayspring in Australia. Mr. Copeland and Mr. Paton have been appointed a deputation to visit the Australian colonies, as far as time will permit them, and again urge the claims of this mission on the attention of the churches. Mr. and Mrs. Gedie may be expected to meet her next year. The Dayspring brought from Nova Scotia three valuable missionaries to this group. Mr. Paton's visit to Scotland has secured four more there, two of whom may be expected next year, and the other two perhaps a year after. Before long, we hope that some of the Presbyterian Churches in Australia or New Zealand will be sending men as well as money to our aid. In the meantime, we trust that as the children of Australia so nobly responded to Mr. Paton's call, and raised 3000*l.* to build the vessel, they will with equal readiness and cheerfulness raise the funds necessary to keep her afloat. The churches in Nova Scotia and Scotland, which are sending forth and supporting so many missionaries, will be encouraged to do still more if the friends of Christ in these colonies continue the help which they have already so liberally bestowed. The Dayspring is well adapted for the work in which she is engaged. Without her assistance, the work could neither be vigorously nor successfully carried on, and her value will be more and more felt as the number of missionaries increases.

SYDNEY, Sept., 1865.

A COMMUNION SEASON IN NORDLAND.

BY THE LATE REV. C. E. OAKLEY.

THE seventh Sunday after Trinity was one of unclouded sunshine and great happiness to an English clergyman and his wife, in the parish of Lorn, in Nordland. All the week before they had been journeying by land and sea. They had penetrated the inmost depths of the great Sogne Fiord, and seen porpoises sporting on the deep salt water sixty miles from the coast. They had passed through the scenes of the Frithof's Saga, and heard many a lay and legend of the great old days, when Norsemen were the mightiest in the lands of Europe and monarchs of its seas. They had crossed the glaciers of Justedal, and looked down on the arrowy rivers flowing from them, leaping to the lowlands

down deep falls, filling the hills with hollow thunder, and the vales with winding light, as they hastened to the sea. They had scaled the mountain wall, rising in some parts above the Dovrefeld; and had even climbed to the top of the mighty Galdhoppzen—the Mont Blanc of Nordland. And on Saturday afternoon, hungry, weary, sunburnt, and travel-stained, they had come to the Restegaard of Lorn, close to the lovely Vaage Vand. There awaited them the good Probst, his wife, and daughters four, who with many embraces and welcome hospitality cheered and refreshed them for the blessed rest-day and Communion Sunday which followed.

All night long the watery sun lighted up the sky, hardly disappearing at all from sight on that high northern latitude. Men, beasts, and birds all slept; but he with radiant light and steady heat made flower and fruit more fair and ripe for their pleasure and use. And when he was now high in the heavens at 4 a.m., bird, beast and man began to stir, and in all the valley the sounds of life told of the early preparation in each house for the day that was now come—the high day of Holy Communion. For it was a day of Jubilee to all the valley. Families whose scattered members rarely meet save at Yule, and at this time, now gathered together in the old house at home. Grandchildren climbed about their grandfather's knees, and brothers and sisters talked over plans and prospects, hopes and ends in life. And from house to house walked God's minister to rejoice with them in their joy, and, alas! sometimes to sorrow with them in their sorrow. For in some circles-death had been busy: and there were vacant chairs, and wet eyes in houses that last year had not seen either on that Communion Day. True servant of Jesus Christ—it was his that morning to recall by his ministry the words of the Lord the Healer, which He read of old in the synagogue of Nazareth.

So passed the early hours till 8 a.m., and then Lorn, Restegaard, and Church, became the meeting-place of all the scattered households in the valley. From villages at the lake's furthest end, from the Morin of Lesje, from the mountain sæter, and from each farm-house the people came. Some by boat, clearing with strong arms the unruffled waters; some driving in small caricoles, with tinkling bells; some riding mountain ponies, strong and patient even of a double burden; most walking, and not a few carrying little children in their arms or on their shoulders. For it were shame and sin for any in sound health, dwellers within sight and reach of Vaage Vand, if their feet went not out on that day with the congregation unto the House of God.

By his gate stood the good Probst to welcome each group, to offer refreshment to the weary who had come from far, to give to all a word of peace and fellowship on that happy Sunday of Holy Communion.

The children he had confirmed, the young whom he had married, and some of whom had brought their children many a long Norwegian mile that he might baptize them, the fathers and mothers of his school-children, and the children themselves; the old with whom he had grown old,—these all with hearty looks of love came to him; and he had a good word for each and all. There was no school that Sunday morning. Better lessons might be learned than from books from the sight and hearing of all the good things of God which that day He gave His children at the Church of Lorn and Vaage Vand.

And now the church-bell rang, and the church was soon full. It was built of wood, very ancient, and curiously carved and ornamented without and within. Without the grim heads of many dragons, and the Lion of Norway, resting on his axe,

stood out, black with age and weather, against the azure sky. Through that clear air each mark of the chisel seemed more sharp, each outline more distinct, than those of the best wrought stonework of an English cathedral, looking faint and dull in our moist air. Within the church, the carved pulpit, the glory of the vale, told many a tale with its quaint old carvings; and Albert Durer himself need not have been ashamed of some of the bold figures which the cunning workman had cut in the long winter nights to adorn the house of God; and from the walls looked down pictures, as large as life, of Christ's twelve Apostles. They were painted on the wood of which the church was built, and looked like the work of the same school of Reformation painters who left like lessons for the people behind them on the walls of Nuremburg. Each Apostle held the instrument of his martyrdom, and each was more dear to the eyes of the simple people of Lorn than would have been the paintings and frescoes of St. Peter's at Rome.

The kirchesanger and his choir led the service of song; and the simple Liturgy was read by the Probst to the congregation in a clear loud voice. Then came the Holy Communion office, with Collect, Epistle, and Gospel, like our own. The Probst preached well and evangelically on the Gospel, and returned to the holy table.

The service then was proceeded with by him, wearing another and a richer dress than before; the distinctive feature in which was a cope—a vestment used in some English cathedrals in the last century, and even now in Westminster Abbey at the coronation of a sovereign. Wearing it, and a surplice, and ruff round his neck, such as we see in the pictures of our divines for a hundred years after the Reformation, he addressed the congregation on the solemn occasion of that Communion; beseeching them to weigh well the act and its meaning; and guarding very carefully against the Roman view of transubstantiation in this sacrament. After this he prayed, read the general confession of sins, declared God's absolution of the penitent sinner, and offered the prayer of consecration. This ended, he communicated himself, and then administered to the congregation kneeling round the rails, giving to each "Jesus' holy bread" and "Jesus' holy blood." More than half of the whole congregation partook of the Lord's feast; and last of all the English strangers. They will ever remember how, when all was ended, he said before the people, taking each by the hand, "Welcome, my brother; welcome, my sister, in Jesus Christ." Nor will they forget how to them that day the supper of the Lord seemed more than ever before to be not only a remembrance feast, but also a showing forth His death until He come: to be the link between His first and second coming; when He will gather together all who love Him to this Great Supper, to join the perfect Communion of all Saints who have received forgiveness of sins through His blood.

The service had been long, and the afternoon was far spent before the children had been baptized, the word in season said at parting to each family group, and the last lingering step turned homeward from the churchyard of Lorn. Then the good pastor returned to his house, weary and happy; and after dinner he and his children and guests went to a christening feast in a farm-house by the lake. There they ate of their christening cake, and sang many old Norse hymns. These were set to tunes from many lands; as "Luther's," "Sicilian Mariner's," "Martyrs," &c. Sometimes, too, an English hymn would come between; and the

friends looked at each other, with moist eyes, when two or three voices sung, in quiet contrast to the swell of song before,—

Sun of my soul, thou Saviour dear;
Jerusalem, my happy home—
Jerusalem, the golden.

Walking homeward through pine-woods and by the shore of the lake, the English clergyman and his wife said to each other, "It has been well for us to be here to-day."

These are the joys He makes us know,
In fields and villages below;
Gives us these foretastes of His love,
But keeps His noblest Feast above.

MEDICAL MISSIONS.

THE Edinburgh Medical Missionary Society held its Annual Meeting on the 15th of November, when ample and encouraging testimony was borne to the steady progress of the cause. We believe that we cannot occupy our space more profitably, on this occasion, than by quoting largely from the Report submitted to the meeting by the Directors.

The Directors would now report, as concisely as possible, in regard to the various departments of the work. The following arrangement has been found convenient on former occasions:—

- I. MEDICAL MISSION AT MADRAS.
- II. MEDICAL MISSION AT BOMBAY.
- III. MEDICAL MISSION DISPENSARY IN THE COW-GATE.
- IV. STUDENTS.
- V. DIFFUSION OF INFORMATION.

I. *Medical Mission at Madras.*—The work of the Dispensary has been carried on as usual, and seems to be steadily increasing; but Mr. Paterson remarks that there are no visible signs of the presence and power of the Holy Spirit in the midst of them, without which mere material success is of little importance. Meanwhile let us be thankful that the machinery is in good working order, and let us be ever looking upwards in prayerful expectation for the Divine power which alone can propel its movements. The Bible-woman, Anamailu, goes on in a very satisfactory manner, and, in a sense, even now her work is exercising a most beneficial influence. It is a refreshing sight to look upon the female patients collected in the waiting-room, hitherto shut out by immemorial and inflexible custom from all knowledge, and all the better influences of social life, thus brought together, and listening with apparent earnestness and simplicity to God's life-giving Word. The effort to raise 2000*l.* in behalf of the Hospital and Training Institution, which was fully explained in our last Report, gave great encouragement at Madras, and already a small hospital attached to the Dispensary has been opened, bringing the officials into quite a new relationship with their patients, the good results of which are, at this early period, becoming in some measure apparent. The preparations for the Training Insti-

tution, which have been made with characteristic care and forethought by Mr. Paterson and his able coadjutors, are far advanced, and it was fully anticipated, at the date of our last letter, that with God's blessing, they would be able to begin their first session not later than January of next year.

A suitable building has been purchased, and eight pupils have been promised as a commencement. These young men are sent up in couples to Madras, by different Missionary bodies, who provide twelve rupees a month for the maintenance of each pupil. The lower part of the house recently purchased is occupied by these young men, who are to attend Mr. Paterson's dispensary in the morning, receiving vernacular instruction from him, while they join the English classes at the Government Medical College during the day, and thus pursue their studies under favourable circumstances.

With regard to the special fund for carrying out these very desirable objects, it may be mentioned that the entire sum aimed at (2000*l.*) has not as yet been fully realised. The subscriptions collected some years ago, amounting to 437*l.*, with those obtained by the recent effort in this country, which have reached about 1033*l.*, and 300*l.* at Madras, make together the sum of 1770*l.*; so that a deficiency of 230*l.* still remains. It is earnestly hoped that the friends of the cause will not allow an undertaking so manifestly important and full of promise to be crippled by the want of adequate support, when a moderate effort would suffice to render it complete.

II. *Medical Mission for Bombay.*—We are obliged to intimate, as we did in last Annual Report, that although the funds originally aimed at have been realised, although the Mission has been undertaken as our own, we have been hitherto disappointed again and again in securing the services of an agent suitable for this important position. It is not improbable that several misapprehensions conspire in deterring candidates from coming forward; and with a view to obviate these difficulties, a special explanation of the scheme was published in the number of CHRISTIAN WORK for March 1865, to which we would refer any one who may be look-

ing wistfully to the foreign field. We cannot doubt that this vexing delay is wisely ordained by Him who alone can send forth a true labourer into His vineyard. Let us hope that even now He is preparing such an one in secret for the work, and let us pray very specially that a labourer after the Lord's own heart may speedily appear, equipped and ready for this particular enterprise and this corner of the mission field.

III. *Cowgate Dispensary and Training Institution.*—Without entering more fully at present into the ordinary work which goes on at the Dispensary from day to day, we shall mention two very material improvements which have been carried out during recent months. These improvements are (1) a considerable extension of the Mission premises; and (2) the appointment of a competent assistant to Mr. Burns Thomson. After a great deal of careful and anxious inquiry regarding new and more suitable accommodation, which ended in no satisfactory result, it was resolved to take on lease a dwelling-house and workshop behind the present building. The dwelling-house has been made very comfortable for the accommodation of students, and for the Superintendent himself, when, from pressure of work, he prefers sleeping on the premises. The workshop has been altered, repaired, and fitted up into two commodious, dry, well-ventilated, and well-lighted rooms, which are admirably adapted for the ends we have in view. In one, the patients assemble and are addressed; in the other, they are examined and prescribed for. The latter, or the Doctor's apartment, is a very great improvement upon the old one, which looked into the noisy thoroughfare of the Cowgate; for being inside a court, it is quiet, perfectly quiet, for all the purposes of auscultation. And here, in mentioning the court, we may notice, that there is a direct access to it from the street, which admits of being closed by an iron gate, while the amenity of the place is very considerably enhanced by a plot of green grass and a tidy gravel walk, with an open outlook to the east. Altogether, the place has a cheerful aspect, which is all the more pleasing from being unexpected in such a locality. The old prescribing-room in the front is now added to the apothecary's shop. This admits of the patients being supplied with their medicines at once, without having to return or send in the evening—an arrangement of great value and long desiderated. The old waiting-room is to be fitted up as a bedroom and sitting apartment for an additional nurse, who may also do good service as a Bible-woman among the sick at their own houses.

The second improvement, and for this we are indebted to the Miller Memorial Fund, may now be adverted to. It consists in the appointment of Dr. David Young, as a qualified Assistant, with a salary of 80*l.* per annum. He was a pupil of the Dispensary, has lived in it for two years already, and is therefore familiar with the place, the people, and the work. His heart is in his duties, and

there is every reason to believe that he will greatly strengthen the hands of the Superintendent, both by relieving him to a certain extent of anxiety and labour, and by enabling him to advocate, from time to time, the cause of Medical Missions and of the Society, in other parts of the country.

The number of patients who have applied for advice during the past year has been between *six and seven thousand.*

IV. *Medical Missionary Students.*—There are at present four young men studying Medicine in connexion with the Training Institution, and several others are applying for admission. In addition to these, thirteen of the general class of students have attended the practice of the Dispensary during the past year. Many interesting communications have been received from former pupils of the Society, who are now filling important places in the foreign field. These have been printed from time to time, either in *CHRISTIAN WORK*, or in the monthly Circular edited by Mr. Burns Thomson. We must advert here to one event which cannot fail to sadden many hearts,—the death of Dr. James Henderson, of Shanghai, in whom the Society has always taken a warm interest. Early called to struggle with gigantic difficulties, which to most men would have appeared insurmountable, he steadily worked his way to the attainment of his Diploma and Degree in Medicine, and was then very speedily appointed surgeon of the Chinese Hospital at Shanghai, as successor to Dr. Hobson, now in this country, who so greatly distinguished himself as a medical missionary and as the author of numerous scientific works in the Chinese language. After performing the very onerous duties of his position with great energy for the better part of five years, Dr. Henderson was laid aside by an attack of typhoid fever a few weeks before his death. His convalescence being very slow, he was sent to Japan for change of air; but he received no benefit from the voyage, and soon after his arrival at Nagasaki sunk, and died on the 30th of August. His end was eminently peaceful. Your directors feel that by this sad and solemn event, a fresh summons is addressed to all of us to work while it is called to-day, for the night cometh, when no man can work.

Early in last spring a grant of 25*l.* was made to Mr. Burns Thomson, to aid him in an effort which he was then making in behalf of Dr. Lowe's scheme at Travancore, for the education and training of young natives as assistant medical missionaries. These youths are eight in number, and very recently his Highness the first Prince of Travancore has sent a ninth. He is a fine, intelligent person, and, though a high caste heathen, assented very readily to the condition upon which Dr. Lowe agreed to receive him into the class, namely, that no *caste* distinctions and prejudices must be allowed to interfere with his work among the patients. His Highness supports him, and, as a proof of his interest in this department of the work, besides an annual subscription to the general Hospital Fund, he has pro-

mised 5*l.* a year, so long as the class is carried on, for the purpose of providing suitable prizes to be competed for at regular quarterly examinations.

A vote of 16*l.*, for medicines, chemicals, and philosophical instruments was made to Mr. Vartan of Nazareth, in consideration of the importance of his work, and his former connexion with the Society as a student.

It may be mentioned here, that after mature deliberation and earnest inquiry into all the circumstances of the case, your directors lately resolved to adopt Mr. Vartan as an agent of this Society, for a period of two years, at an annual salary of 100*l.* It is gratifying to announce that the requisite sum has been already secured by a special effort, upon the understanding that, if at the end of two years the directors approve of continuing the engagement with Mr. Vartan, the salary shall be supplied from the common fund of the Society. The arrangement commences on the 1st of January, 1866, and it is believed that many persons will take a warmer interest in your Society when it thus begins to maintain a missionary of its own, and one already so deserving of confidence as Mr. Vartan, in the very town, and amid the very scenes where our blessed Lord spent the earlier years of His human life.

The Society can already point with satisfaction and thankfulness to a number of former pupils, who are occupying eminent positions in the foreign field; viz., Mr. Andrew Davidson in Madagascar; Dr. Carnegie (at present in this city) at Amoy; Dr. Gentle at Chinkiang; Mr. David Paterson at Madras; Dr. William Robson at Calcutta; Mr. Colin Valentine in Rajpootana; Mr. John Lowe in Travancore; Mr. Vartan at Nazareth; Dr. William J. Elmslie, in Kashmir; and other esteemed friends who were less closely associated with the institution.

V. *Diffusion of Information.*—The plan adopted two years ago of publishing short communications from month to month, in the pages of *CHRISTIAN WORK*, has been steadily pursued. And once every quarter a list of contributors is appended to the paper, care being taken to mention accurately the various objects for which the money may be designed. Besides these communications, a monthly circular has emanated from the dispensary, under the auspices of our zealous Superintendent, which has carried far and wide the most recent intelligence of what is being done, both at home and abroad. These *media* of information, *CHRISTIAN WORK* and the *Circular*, or, as it is to be named in future, the *Medical Missionary Journal*, are sent regularly to all our brethren in the foreign field, so that a common interest is steadily maintained.

The monthly meetings with students of medicine generally were kept up as usual during last winter session, and it is intended to resume them. Addresses were delivered by the following friends of the Society:—Mr. William Brown, Professor Simpson, Rev. John Pourie (of Calcutta), Rev. Dr. Mark Brown (of Aleppo), Rev. Dr. Duns, Mr. Heinrich Rappard, of St. Crischna Mission, Basle.

Before concluding their report, your directors wish to bring prominently before the Society a subject which has been lately pressed more than usual upon their serious attention, and which must be admitted on all hands to be vitally important. It is this: that no agency, however efficient, and no outward arrangements, however admirable, can accomplish the great end and object contemplated in all missionary undertakings—the conversion of souls to God—unless the Holy Spirit himself interpose. We endeavoured to show, at the beginning of this report, that the Medical Mission principle not only bears the stamp of Divine approbation, as evinced by our Saviour's personal procedure while He dwelt upon earth, but commends itself to human intelligence as eminently adapted for the end in view: whereas experience tells too plainly, that even this Medical Mission principle has no virtue in itself, when unaided by Divine power, to subdue the human will, and convert the human soul. The machinery seems well-nigh perfect; but we want, as a prime necessity, the Divine breath, which can alone propel it and make its movements effectual.

Holding these sentiments very strongly, the directors lately hailed with much satisfaction, a suggestion of one of their former students, now labouring abroad, that all friends of the cause should agree to set apart a short season for united intercessory prayer. They have accordingly issued a recommendation that Wednesday, the last day of January, 1866, shall be regarded as an occasion when all who take an interest in medical missions may simultaneously spread the whole subject, in its manifold relations, before the Hearer of prayer. Surely it is a very hopeful circumstance that this invitation has emanated from one in the high places of the field, who, encompassed by difficulties, and conscious of weakness, feels in his own experience the indispensable necessity for an outpouring of the Holy Spirit, and *expects* that the blessing will be given in answer to believing, earnest, and united prayer. Can it be doubted that the desire expressed by our friend in his far-off field of labour, and already responded to in many hearts, has been graciously awakened by Him “who hath the seven Spirits of God,” and that He will more than gratify the desire at no distant period, when once it hath found utterance in the closets and assemblies of His people? Let us remember, however, that this call to united prayer on a special occasion may encourage will-worship, formalism, and self-deception, if it fails to stir up each of us, *even now*, before the appointed time, to a livelier sense of the helplessness of all human effort, and to a more trustful confidence in the efficacy of believing prayer.

Subscriptions and donations for the various objects of the Edinburgh Medical Missionary Society, will be received in London by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street, or by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; in Edinburgh, by Dr. Ormond, 43, Charlotte Square.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

ARCHBISHOP MANNING has been recently enthroned with much state. In his address after the ceremony, he expressed his earnest hope of the speedy return of England to the Church of Rome.

The throne was placed on the Gospel side of the sanctuary, the canopy being formed of crimson velvet, richly embroidered. Between the congregation and the sanctuary, seats were reserved for the clergy. The fathers of the white-robed Dominicans were represented, as also were the Augustinians, Carmelites, the Jesuits, the Fathers of Charity, the Fathers Oblate of St. Charles Borromeo, and other religious orders. Lady Londonderry, Lady Herbert of Lea, the Marquis de Molines (Spain), and Monsignor Howard, domestic chaplain to the Pope, were also present. Shortly after eleven the whole of the clergy proceeded in procession to the principal entrance, afterwards ranging themselves in line on either side of the nave—the entire length of the cathedral—when Dr. Manning entered, preceded by the cross-bearer, wearing the pallium, with a vestment of archiepiscopal dignity, of white ermine and violet silk, which his Grace had during his stay in Rome placed on his shoulders by the Pope. He was conducted to his throne, and immediately afterwards the organ gave intimation of the commencement of the service by pealing forth the *Veni, Sancte Spiritus*, which, sung by the great body of the clergy and congregation, had a solemn effect. During this his Grace was robed with a vestment of white satin, richly ornamented with gold and precious stones. The mitre was placed on his head by Canon Hunt. After retaining his seat for some time, he advanced to the front of the altar, where he made his obeisance. Having resumed his seat on the throne, Canon Oakley celebrated high mass, at the conclusion of which the *Te Deum Laudamus* was sung, the Archbishop standing at the throne, the officiating priests occupying their positions in the front of the high altar, and the whole of the congregation standing. Addresses of congratulation were then presented to the Archbishop from the provost and canons of the metropolitan chapter and the clergy

of the diocese. In the course of his reply to these he said :—

"What may be our future, God only knows, but we are bound in faith to hope great things, and in fidelity to endeavour them. We should fail in our duty to our Divine Master if we were to aim at anything less than the conversion of England, the redemption of all our brethren from heresy and from schisms, the reconciliation of our country, dear to me next after the Church of God, to the kingdom of Jesus Christ. It is a paltry service and an earthly prudence which aims at anything less than the whole breadth of our divine commission. Two things are certain—the one that Protestantism, after running like other heresies its course of 300 years, is dissolving and vanishing away ; the other, that the Catholic faith is irresistibly expanding on every side. These two operations never rest. Everything which bears the semblance of a theology or of a Church out of the unity of the only true fold, is visibly changing and passing out of sight. In a generation or two the Anglican religion will be like Donatism or Arianism—a page in history. The immutable and imperishable Church, in the midst of a world-wide conflict which is rising higher and higher every day, will be all the more visible to the nations as the sole ark of salvation moving upon the face of the waters. For this we will labour on in perfect confidence that God will accomplish His own work when and as He wills."

A correspondent of the *Daily News* says that it is "generally believed that the Pope has determined upon creating another Archbishopric in England, and that Dr. Ullathorne, now Bishop of Birmingham, will be the new Archbishop, and be made titular primate of the North of England. The two prelates will most likely receive the Cardinal's hat together next summer, when there is to be an immense assembly of Bishops from all parts of the world in Rome. Dr. Ullathorne is of an old Roman Catholic family, has been twenty years a Bishop, and was formerly a Benedictine monk, so that his elevation to an Archbishopric will no doubt be very popular amongst his co-religionists in England ; besides which, Birmingham has been long the centre

of the most Catholic part of England. Monsignor Clifford, an English resident priest in Rome, a near relative of Lord Clifford, is deputed to gather subscriptions in the Holy City for the cathedral which is to be built in London as a memorial of Cardinal Wiseman. I hear that no less than a hundred thousand pounds sterling, to extend over five years in payment, has already been promised, and of this a fifth has actually been paid into the bank."

An interesting gathering recently took place at the house of the Society for the Propagation of the Gospel in Foreign Parts, the occasion being a farewell service to a missionary party about to proceed, under the auspices of the society, to Burmah and Malacca. The service was held in accordance with a resolution adopted by the society in June last, to the effect that "the colonial and missionary bishops, and all missionaries and other agents of the society about to proceed on foreign service, as well as on their occasional return to this country, be, when it is possible, invited to meet the standing committee, and also to join the officers and members of the society in such religious services as may, from time to time, be approved by the president." Amongst those present were the Bishop of Oxford, Bishop Smith (late of Victoria, China), the Revs. G. Ainslie, J. W. Buckley, R. M. Benson, W. F. E. Knollys, B. Belcher, C. B. Pearson, N. Wade, P. Thresher, R. West, P. Cazenove, Esq., &c. The Rev. W. T. Bullock, secretary to the society, introduced the missionary party, consisting of the Rev. J. E. E. Marks, who has already laboured some time in Burmah; Mr. Fairclough, a student of St. Augustine's College, a candidate for holy orders for mission work in Burmah; Mr. R. Rawlins, as schoolmaster (with his two sons) for Burmah; Miss Cooke, to be school-mistress at Rangoon; Miss J. Williams and Miss K. Smith, for the Free Female Educational Institution in Malacca. All these (except Mr. Marks) were to sail the same day in the *Indiana* for Rangoon. After reading the lesson and a psalm, the Bishop of Oxford delivered a most earnest and eloquent address to the party, pointing out the trials and difficulties of mission work, and urging the necessity of piety, earnestness, watchfulness, and devotion to their work.

An influential meeting was held recently at the Mansion House by the National Temperance League. Many had been invited to be present who were not Total Abstinents, but who sympathised with the spirit in which the work was done, and rejoiced in the results attained. The meeting was very largely attended by clergymen and ministers of all denominations. The Lord Mayor, Mr. Samuel Morley, M.P., Mr. Samuel Gurney, M.P., Mr. Benjamin Scott (Chamberlain of the City), and others, addressed those assembled. Mr. Scott gave the following statistics, proving the greater security of life under the abstaining system:—

"We have evidence now in our own city, that, amidst our high civilisation, amidst all the stress on mind and body in which we exist, the total

abstainer is better in health, and lives decidedly longer, than those who drink even in a moderate way. I allude to the experience of the United Kingdom Temperance Provident Office. It is found that there are fewer deaths in the thousand among the abstainers than among the other class of well-selected lives. At the end of eight years from the commencement of the Society the average age of the parties insured was forty-one.

At that age, the average deaths per thousand of the whole population of England and Wales is	13
In Friendly Societies	10
In the "Equitable" Office	13
As shown by Carlisle Tables	10
As shown by Liverpool Tables	16

Now, it was found that at the end of eight years, in this office, although it included every class of the population—labourers, tradesmen, and others above them in the social scale—only six had died in the thousand amongst the abstaining class, whereas the experience amongst the careful drinkers was the same as in other offices. Now, the total abstainers are kept as a separate class of lives, and the accounts are kept distinct; and at the end of every five years there is a bonus distributed. Here are the figures relating to the last two distributions. In the general section, including carefully selected lives, moderate drinkers, the bonus ranged, according to age, from 23 to 50 per cent.—mark the figures. But in the temperance class of lives, the bonus ranged from 35 to 75 per cent. At the most recent calculation of the assets in the general section, the bonus ranged from 24 to 59 per cent., whilst in the abstaining class it ranged from 35 to 86 per cent. So that you see it was found that those who had joined the abstinence section, and who could prove that they had been total abstainers for some time before they effected their life insurance, had got by far the largest amount of return upon their policies, because a fewer number had died in the thousand."

The Society felt deeply indebted to the late Lord Mayor for the opportunity he had given it of bringing together so many persons of influence in the Mansion House to listen to the claims of the cause which it is constituted to promote.

The *Nonconformist* publishes a special supplement containing elaborate statistics relative to the religious condition of London at the present time, compiled from information furnished by the Bishops of London and Winchester, by officials connected with the various denominations, and by local agents in the thirty-six parishes which come under review. From these tables it appears that there are in London at the present time 1316 places of worship, containing accommodation for 917,895 people, an increase since 1851, when the last religious census was published, of 219,346 sittings. On Mr. Horace Mann's assumption that accommodation is required for 58 per cent. of the population, it is shown that as many as 831,387 of the inhabitants of the metro-

polis are, at the present moment, unprovided with the means of public worship—an increase of deficiency, as compared with 1855, to the extent of 161,873. This inability to overtake the spiritual wants of London is referred to as being due more to the rapid increase of the population than to the apathy of the various denominations. During the intervening fourteen years, Nonconformists have made much more rapid progress than the Established Church. The non-established religious bodies now provide in their places of worship, 405,828 sittings; the Church of England, 512,067. In other words, Dissenters have increased since 1851 at the rate of 40·5 per cent., while the Episcopal Church has progressed only 24·9 per cent. More than 43 per cent. of the religious provision in the metropolis at the present moment is provided by unendowed Churches, which receive no support or favour from the State, and to which belong, in comparison with the Church of England, only a fractional part of the wealthy citizens of London.

We are requested by the Secretaries of the Evangelical Alliance to notice the invitation to prayer in the beginning of the approaching year, during the week January 7—14. The following are subjects recommended by them for exhortation and intercession:—

Sunday, January 7.—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, January 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, January 9.—The Christian Church: That its testimony may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, January 10.—Nations: For their temporal and spiritual welfare; for Kings, and all in authority; for the maintenance of Peace; and for the increase of "Righteousness, which exalteth a nation."

Thursday, January 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, January 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, January 13.—For Christians in sorrow, in sickness, and in persecution: For the Widow and the Orphan.

Sunday, January 14.—Sermons: The Blessing to be expected from the manifested Union of Believers in all Countries.

Scotland.

THIS has been a month remarkable for its addresses and speeches on subjects of religious interest. The first of these was the farewell address of Mr. Gladstone, at the close of the period of his rectorship of the University of Edinburgh. The address, now universally known, was one of the ablest he has ever delivered, giving a most comprehensive view of the preparation of the world for Christianity, and the part especially occupied in this preparation by

the Greek nation. Mr. Gladstone, accepting the Scriptural account of the origin and division of the human family, attempted to trace the ancient traditions, as moulded by the Greek mind, seeking especially to find a place for a Divine incarnation in the Greek mythology. His conclusions have of course been much disputed, running counter as they do to the rationalistic position as to the origin, and dissemination of the human race, and to the popular idea of Judaism, as containing in ancient times the only elements of Divine truth. Whether, however, all or even many of his positions be tenable, the address is most valuable in its breadth of view and its suggestiveness; and its delivery at the seat of a Scotch university was appropriate to the theological and speculative spirit of the Scottish people.

Mr. Froude, well known by his history of the times of Henry VIII. and Elizabeth, has delighted the Presbyterian spirit of Scotland by lectures delivered before the Philosophical Institution, in which he gives to John Knox a position as high as ever given him by his most devoted admirers. He traced his influence in the events of his time, in preserving the liberties of the people—almost single-handed—and in resisting the most subtle influences of wily politicians to overthrow them. He commended his Presbyterian Church constitution as fitted to the genius of the people, and as the best support of their liberties; and he attempted to show that, to a great extent, through the freedom established in Scotland, he became indirectly the preserver, in after times, of the free institutions of England. No such defence, from a political point of view, has appeared before of the great Reformer, against whom such charges have been made of incivility and barbarism, by those who have been ready to forget that he was contending in a crisis for the life or death of a nation.

The election of Mr. Thomas Carlyle to the rectorship of the Edinburgh University is an event not without its significance. Mr. Carlyle has had more sway over the youthful mind of Scotland at its most important stage for the last twenty years than any other man; large as has been his influence generally, it has nowhere been so great as in his own country, where the *perfidium ingenium*, which he has pre-eminently, finds abundant sympathy. It is not his views or opinions which are difficult to discern, that have produced nearly as much influence as his love of truth, and hatred of mere conventional shams. Many indeed of his warmest admirers differ widely from his pronounced opinions, and not a few of the most earnest adherents of revealed religion feel that they owe to him a debt never to be forgotten in that love of candour and truthfulness and bravery of spirit, which breathes through all his writings. No honour lately bestowed has received more hearty approbation from many of the best of his countrymen.

Dr. Norman Macleod has somewhat startled the Scottish public by views announced in a speech before the Glasgow presbytery on the Sabbath

question. He denies the continued obligation of the Fourth Commandment, and bases the Christian Sabbath upon the authority of the Apostles, derived from our Lord, but intended, he considers, to be distinguished from the Jewish, and observed in a method adapted to Christian liberty. This view has been common in England, but has hitherto been little mooted in Scotland, where the continued obligation of the Commandments, as such, has scarcely ever been denied; while by many such a denial would be considered as sacrilege. This attracts more attention, as at present the Sabbath question is exciting much discussion, on account of the recent opening of the Edinburgh and Glasgow Railway on Sundays. A large and influential meeting has been held in Edinburgh to consider the best mode to put a stop, if possible, to this innovation. There is a great fear that the peace of the country will be soon disturbed by pleasure-trains, and that much injury may ensue to the religious character and habits of the people.

At the opening of the New College, Principal Candlish took occasion to refer to the refusal of the Senatus of the Edinburgh University to grant the new title of B.D. (Bachelor of Divinity) to students of other than the Established Church, without partial attendance at the Divinity Hall of the University. The University of Glasgow have waived the necessity of such attendance, and he considered that the requiring of it was offensive to other Churches. Dr. Lee has taken occasion to reply at some length, arguing for the status of the Establishment as the only Church recognised by the law of the land. Dr. Candlish replies in a letter, of which the following sentences describe the *status questionis*:—"I have not the slightest objection to the degree of B.D. being conferred by the Edinburgh College on students of the Established Church alone. That is an intelligible and consistent course. But to profess that it is open to students of other Churches, while a single hour's attendance at the Divinity Hall of the Establishment is required, seems to me to be not more offensive to these Churches than it is degrading, as an anomaly and inconsistency, to the College itself."

On the same occasion Dr. Candlish advocated the plan of one University for all Scotland, to which the four Universities existing should be affiliated, and which should confer degrees according to a uniform standard. He spoke also at some length upon the spread of a love of ritualism in Scotland, lamenting that there should be any going back from more simple and Scriptural forms:—"God has given to Scotland, in larger measure than to any other land, a pure Gospel, a simple worship, an entire Sabbath, and sacraments most significant as seals, though not sacrificial. If we come down in any of these attainments, and shake hands with our German brethren, for instance, on some middle ground between our spiritualism inherited from our fathers and the materialism or nihilism which formed their point of departure on the upward road

—what is gain to them is loss to us. By all means let us hail and welcome them up. But why should we go down ourselves? I cannot but think that this general principle might be seasonably pondered by the friends of pure and undefiled religion among all the Churches of the country, in the view of present tendencies and movements."

Ireland.

THE Seventh Annual Conference for the diocese of Down, Connor, and Dromore, was opened by the Bishop on the 24th of October. "We meet," he said, "with our Presbyters and people, in all humility, in the footprints of Apostolic times, for we read in that Book where all things are written for our instruction, that the Apostles, with the elders and whole Church, met in council, and issued their decrees. If the Church of Ireland has been deprived of its Convocation, we have endeavoured in this diocese to supply the deficiency, and, I must say, in a manner more in accordance with primitive times." The usual struggle between the High and Low Church clergy was fought over the Secretaryship, and ended in a victory to the former, and the reelection of the Rev. Alfred Lee. The papers for the first day were on the adjustment of the revenues of the Church. The Archdeacon of Connor proposed that the Ecclesiastical Commissioners should spend in Ulster a sum equivalent to what they received from it. Many of the clergy there, "unless they have private resources, maintain a continuous struggle through life, followed not unfrequently at its close by a constrained neglect of duty, through physical inability to discharge it in person, and the want of means to provide the aid of a curate." A paper of the Dean of Ferns proposed that the thirty-two deans of Ireland should be reduced to twelve, and the thirty-four archdeacons to the same number, with incomes to the former of 1000*l.*, and to the latter of 700*l.* Bishops would have 3500*l.*, and archbishops 5500*l.*; curates' salaries should commence at 80*l.*, and increase, till at the end of ten years they had reached 150*l.* He would call the voluntary principle to his aid; would propose a change in the boundaries of parishes; and would favour the principle of paying a man according to his work. He would best avoid personalities by taking his own deanery as an illustration. He enjoyed the honour of being Dean of Ferns. Some seven miles from his residence stood a parish church, which was once the Cathedral of Ferns, and in a dark and musty corner of it was a seat over which was still legible the title "Decanus;" but more than twenty years had gone by since it was used as a cathedral. He was therefore a dean without a cathedral, and as to the duty of his office, he was once summoned to a Provincial Synod, where he made his bow respectfully to his metropolitan, but not a word was spoken; not a particle of business was transacted. Once it happened that during the three years that he had enjoyed this

sinecure office he was asked to attach the seal of the Dean and Chapter of Ferns to a deed that was as valid as an act of Council, he firmly believed, whether he put the seal to it or not. In criticising these papers, Dr. Reichel remarked that the two greatest difficulties rose from the disproportion between the Roman Catholic and Protestant population, and the unequal distribution of the latter. He could not deal with the disproportion between members of their Church and Roman Catholics in this country. That was a difficulty beyond his power of solution, and, besides, he did not think he was called upon to go into it. He could not say that he had found anywhere the means of getting out of this difficulty. Taking the matter logically—viewing it as a statesman would look at it—he could not avoid saying that their Church occupied a position in Ireland which was hardly capable of a logical defence; and he was sorry to be obliged to say so. So far as regarded work, the Sunday duty in one parish was the same as in another; and if the additional population involved more visiting, he was disposed to say that visiting is commonly converted into gossip, and better omitted. The second day was opened with a paper by Mr. Murphy, one of the lay members of the Conference, on the “Relation of the Church to Science.” “Religion,” he said, “was not, and never could be, the foundation of science, but he believed and hoped that scientific progress would end in accepting religion as its ornament and crown. . . . There was a notion that science had a tendency to promote scepticism. If by scepticism they meant exactitude in the matter of proof, then he would admit that science promoted that. But if by scepticism they meant, not hardness of belief, but incapacity of belief, they should recollect that as much as the spirit of true science was opposed to dogmatism on the one side, so much was it opposed to scepticism on the other. He reviewed the subject of inspiration, characterising as worthless the argument usually adduced to show that every word of the whole Scriptures must be infallibly true. The traditional notions derived from the 1st chapter of Genesis had been disproved by the discoveries with which they had come into collision, but there was nothing in geology incompatible with a firm Scriptural faith. The way in which their Church met the invasion of a new idea indicated progress. He was opposed to the popular notion of the universality of the deluge. Their real perplexity was the notion that the evidences of their religion had been found less conclusive than they were previously supposed to be. Christianity had everything to hope for from sound criticism, and in connection with this matter he suggested the increase of Hebrew and Greek learning among their clergy.” This paper, which was temperate and careful in its tone, was met by much disapprobation. Dr. Baylee, of St. Aidan’s, Birkenhead, “was beginning to read his Hebrew Bible about the time that Mr. Murphy was born, and he might add that for the last forty years he had been studying his Hebrew Bible, and reading as extensively in

science as his time would permit. He might just repeat what he had said in another place—that he was prepared to meet objectors singly, and discuss fully objections to the Bible. He addressed a similar intimation some time since to Dr. Colenso, who replied that he had not time. He fearlessly declared that the Bible was God’s infallible Word, even to every scientific statement in it—to every chronological and historical statement in it. He was ready to prove that Moses and the Prophets knew much more about the metaphysics of the human mind than Plato or Aristotle, and more than any one of the moderns. Such men as Herschel, Owen, had declared their inability to answer twelve scientific questions, which some three years ago he sent them, stating that the present state of knowledge did not enable them to answer them.” Dr. Reichel thought that “they could not make a more fatal mistake than by adopting the principle that the Bible must be scientifically exact in all its statements, and pin their faith upon that—to make their faith in its religious statements depend upon its exact accuracy in scientific matters. If this were done, the whole Bible would be made to stand or fall with the accuracy of any one scientific statement in it.”

The Rev. Robert Hannay read a paper on “Lay Preaching.” “He believed that the majority of the Church in Ireland—men of every school in the Church—were heartily opposed to lay preaching generally, and to the particular movement under consideration—some from a belief in its unlawfulness, some from a suspicion of the tendency of the present movement, and others from a kind of religious conservatism of feeling. The lay preachers at present were composed of men who were in connection with their Church, of some who had withdrawn from it, and of others who were inimical to it. They professed to preach Christ, and not to touch upon controversy; but he feared and believed that the object of many of them was not to preach Christ and win souls, but to form a sect. During the past three months he had had considerable correspondence with lay preachers, and had conversed freely with them. Many of them complained of the attitude of the clergy towards them. He believed there were circumstances that entitled a layman to administer the sacraments; and that no layman should preach without the sanction and approval of the Church. He thought it was a movement that called them to greater diligence, to be more careful about their ministry than their Apostolic succession, and to cultivate more the lay gifts in the Church.” Dr. Reichel was able to declare that there was no instance on record of a layman preaching in the primitive Church. The third day was opened by the Rev. Mr. Poole, in a paper on “Parochial Work.” He protested against the present tendency to ritualism, and thought their present duty was to remove the appetite for spectacle. He advocated short sermons, careful study, good reading, good singing, and habitual intercourse with their

parishioners; and objected to any classification of professing Christians into believers and unbelievers. The last paper was read by Dr. Baylee, on "Clerical Education," which led to a long discussion on the merits of the Divinity School in Trinity College. Dr. Reichel contrasted the theological lectures given there for only eighteen weeks in the year, and the attendance required at Oxford for only a week in a term of eight weeks, with the close training in the same science at a German university. At the breakfast with which the Conference was closed, this subject was further discussed; and the Bishop, having elicited that the members were favourable both to an effort to have the graduates of the Belfast Queen's College admitted *ad eundem* to the divinity classes in Dublin, and to the foundation of a theological hall in Belfast, promised at an early day to submit a plan for carrying these proposals out. Advantage was taken of the Conference to have the foundation-stone of a new church laid by the primate, the first of five churches to be jointly built and endowed by private subscriptions and the Ecclesiastical Commissioners.

Questions of Church ritual continue to attract much attention, and none the less that there are occasional defections from the ranks of the ritualistic party to the Church of Rome.

The examination for the first of the Irish studentships founded at St. Augustine's College, Canterbury, will be held on the 12th of December.

The Magee College is attended already by twenty-seven students, and has received additional private endowments for bursaries and scholarships. It has been proposed to the Independent Church to use the College for their Irish students.

An appeal has been made by the Foreign Mission of the Presbyterian Church to raise the annual collection from 2000*l.* to 3000*l.*, and to send out more missionaries. The congregation presided over by the Rev. Dr. Morgan has answered this appeal by contributing over 430*l.*

A controversy between two clergymen of the Presbyterian Church on the nature of the doctrine of assurance, has been terminated by a Commission of the General Assembly, who, after a lengthened hearing, decided that there was no violation of the Confession of Faith.

The Encyclical of the Pope has produced a curious result in Belfast. A Roman Catholic Institute and Reading Room was established there some years ago. The management has not lately been pleasing to the Bishop, whose proposed changes were pronounced by some shareholders to involve a confiscation of their property. On receiving them the Bishop was out-voted, and immediately issued a mandate, resting on the authority of the 48th, 57th, and 22nd propositions of the Encyclical, and requiring four conditions from the directors; that he should decide on the constitution of the Institute, approve of the rules of management, have the right of excluding any member he pleased, and be the sole judge of the

books, newspapers, and lecturers to be admitted. For any violation of these conditions he would consider it his duty "to debar from the Sacraments, all and every one who may become a member, or aid in its construction."

Dr. Drummond, the most venerable of the Unitarian ministers, died last month in his eighty-seventh year. His poem on the "Giant's Causeway," and his "Life of Mr. Hamilton Rowan," made him known early in this century. He was a man of great charity and learning, and received his degree of Doctor of Divinity from the University of Glasgow on the recommendation of Dr. Percy, Bishop of Dromore. Since 1815 he has lived in Dublin, called there from Belfast to be minister of the congregation of Strand Street.

Dr. Urwick, the venerable head of the Independent Church in Ireland, has retired from the pastorate after fifty years of ministry in this country. At a public meeting held in his chapel, he was presented with a cheque for two thousand pounds, and some lesser tokens of regard from the societies formed in his congregation. Men of note of all the Protestant Churches took part in the meeting, and concurred in genuine and eloquent testimony to the worth, and influence, and large services of the retiring minister. Perhaps the most interesting feature was the unaffected witness of prominent laymen of the city to the personal hold which Dr. Urwick has always maintained over young men, in their hearty thankfulness for the good he had done them.

France.

"MISRAÏM was the most ardent propagator of mysterious societies and magical rites in Egypt, and was carried off by the devil from the midst of his disciples; Leonard was a demon of the first order, with two heads, three horns on one of them, a goat's beard, round and flaming eyes, and fox's ears; he was inspector-general of witchcraft. Now the question is, not if all that is true, but if the name of Misraim chosen by the majority of French freemasons, and that of the venerable whose cabalistic name is Leonard, are really a magician's and a demon's name! Like his patron, the freemason Leonard exhibits only his human head to the ignorant crowd, but to the initiated his demoniacal face, adverse to Christ and His Church. Freemasonry is demonocratic democracy!" Such is the style in which the Ultramontanists hope to resist their adversaries. Our abridgment has necessarily expunged what could not be said before English ears polite; but I need not ask whether such arguments are likely to stop the headlong course of infidelity, or bring one soul back to Rome. The same organ has a word as usual fraught with absurdities against Protestants. "Protestant propagandism is flaring up with terrific ardour; the London Bible Society send millions of money which it misuses to seduce a few Catholics ignorant of their religion, or lax in their duties. With this money, Protestant propa-

gandism builds churches, day and infant schools, in the centre of our cities, in order early to inoculate with the venom of heresy the souls of the children it seduces from the Church. With this money it speculates shamefully upon poverty and want, purchasing the apostasy of working-men in times of commercial crises. What infamy! With this money it publishes, under the title of 'Religious Tracts,' pamphlets against the Church and its teaching; and thousands of colporteurs disseminate them!" This language defeats its own purpose with the many, while it fanaticizes the few. Of a piece are the remarks in other papers, that had the Crusades been successful the cholera would never have been known in western Europe; that a holy woman in Rome has lately had a revelation that legions of angels were coming down to rescue the see of Peter; that authentic miracles are being performed by saints long dead, and Madonnas,—and a thousand other absurdities. At the same time an association has been formed, under the patronage of St. Luke, to deliver the Church from the plague of ill-drawn pictures! In truth the invasion of mawkish creatures, both as images and engravings, while threatening to the gravity of the gauntest monk, was seriously adding an additional peril to the many perils of Rome. And who can wonder at the general population turning aside with disgust, and fleeing from truth as well as from error when conveyed through a clerical channel? What marvel if there is indeed truth in the following lines penned by a member of the same party:—"Never was the faith attacked so openly and with such audacity; impiety, heresy, and immorality unite their efforts to stifle its last germ in the hearts of the faithful; every means is good enough for their purpose; impious and immoral books, large and small, costly and cheap, so that from hall to cottage all may learn, even the labourer, to blaspheme Jesus Christ, and do without God. Journals of all shades, stories, novels, theatricals, books of history, all are made instrumental by infidelity, in demolishing the very bases of the faith." As I said in my last, sensible Catholics untinctured with this spirit of virulence, strongly condemn this language, but they cannot more than the others stem the torrent of infidelity.

There is something strange in the midst of the rapid current carrying all before it, to see the one man who, without stemming it, walks leisurely down the stream, not a tremor in his hand, not a hesitation apparently in his head; nothing surprises him: he is on his guard on all hands; Rome and Algeria, Mexico and France, may excite and perturb public opinion and feeling, but he imperturbably calm ponderates all things; considers, thinks, and acts accordingly. Lately he has dauntlessly visited the cholera patients, and dispensed praise where praise was due, and blame where it was deserved. He is the man of his time. Gaining on the people's admiration and wonder, though, not in their esteem.

The cholera is now stayed in its progress by an

Almighty hand, and is rapidly leaving us, but it has made many homes desolate.

Another of the venerated Courtois (Armand) has lately gone to his heavenly home, leaving another void in the ranks of the Lord's earthly host in France, and especially bereaving the Toulouse Book Society.

The Reformed Church is still planning campaigns against the Rationalists and Radicals, to which State assistance joins it in awkward union. It has in Paris rejected a new pastor presented to the Presbyterian Council by A. Coquerel, senior, as his assistant, on account of his vague, evasive answers to plain questions on Christianity and the resurrection of our Lord. Nine votes against two excluded him. The Rationalist Pasteur Pelissier, of Bordeaux, who openly spoke against the miracles of the Bible in Calvin's pulpit in Geneva, has drawn down upon himself his exclusion from all the Geneva pulpits by the Consistory of that city. Yet the clever and worldly popular language of the Rationalist party rather points to the future as theirs. Among the minor events which have irritated sorely the orthodox is the gliding of a chapel near Paris out of the hands of the latter into those of the former, and the name of Evangelical Alliance having been assumed by the Rationalist committee of this chapel.

It is undoubtedly a time of painful expectancy, and in many of discouragement; while the Power from on high seems not yet shed on the various churches, while conversions take place individually, no strong influence is exercised over the people beyond the very narrow circle of each church.

The necessity of acting on the masses is so urgent that a meeting of the Free Churches of Paris was called for discussing the subject, and a report was read. Strange indeed to the earnest Christian was the discouragement manifested, and yet not strange when he saw the fallacies on which hopes had been building. The report passed in review the various grand epochs of Christianity: first its establishment by Jesus Christ and His apostles; everything favoured its reception; the Jewish nation was prepared by long hearing the prophets and living in religious atmosphere, and preaching was rendered easy by full freedom to meet together under a genial climate. On the Pagans, the Christian life of virtue and family union, together with teaching, had a preparative influence also. Three centuries later, when the empire had received Christianity outwardly, the action to be borne upon it was that of the catechumenate, the pulpit, and the pen. At the Reformation there was a connexion with the Roman Catholic Church never snapped. Luther was and remained Professor in the University; all was ready, and when his theses and writings appeared, they flew like wildfire throughout the masses. In each case a prepared people responded to words or deeds of power. Now at the present time, we in France, in the midst of a Roman Catholic population, have two great national Protestant Churches, and six small independent ones,

only two of which have their full organization and their own pastors. (The Wesleyans and Baptists are not alluded to.) We have 530 members, principally women, and very few new recruits. None have much, if any, connexion with Catholics. Here and there a conversion takes place, but slowly indeed, and unnoticed by the public. What are the masses we wish to influence? Men whose consciences are torpid or crooked, whose heart is disceived and misplaced by Romanism, and whose reason is seduced by false philosophy. Of the three inlets for the truth, reason seems the most accessible to our worse than unprepared population.

Now there are two ways, the direct and the indirect, of reaching them. 1st. The direct is preaching; but we have but a handful of hearers, and our chapels are hidden up in corners—let us open places in more public thoroughfares; religious instruction for youth, but attendance is thinner and thinner; Sunday schools, and house-to-house teaching, individually and in small gatherings; Young Men's Christian Associations, but the first fire has gone out, and their present state is cold; colportage, but it confessedly does little good! Why? Because our population is unprepared. 2nd. Let us then give our strength to instructing the intellect, moralising the heart, civilising and preparing the masses for ultimate reception of the Gospel. Let us establish more schools for the young, courses of healthy lectures on all subjects for adults, form libraries, attempt to edit a popular newspaper with a moral and religious tendency, form charitable institutions, and continue our religious conferences. Now the standard is lower, but it will be by our thus gradually gaining influence, after years of patient labour, that the masses will be more accessible to the Gospel.

After this clever but deplorable report, Dr. Ed. de Pressensé rose and spoke of the present time being the eve of a grand field-day. When the word of the nineteenth century is discovered, it will fly abroad like Luther's glorious word in the sixteenth; the Lord will reveal it to him who humbly takes His word, the Bible, to assimilate it by the power of the Spirit of God. The point applicable to the present times once discovered, the word of the Lord will again mightily prevail, and we shall reach the masses, because we shall truly bring them what they need. And let us never forget that there is no other name given whereby men can be saved but that of Jesus Christ. He also insisted much on the superiority and ultimate victory of the Free-Church principle, and vindicated the masses from the accusation of having more head than heart: appeals from the heart reach the heart, and peculiarly the French heart.—Pastor R. Holland showed one of the great difficulties we have to contend with is in the misunderstanding of words and things occasioned by ages of erroneous training; for instance, the separation of religion and morals. The chasm has at length become so wide, that independent morality has not only its adepts but its

organ.—Other speakers gave instances of gross ignorance and absurd misunderstanding.

Have not the humble but powerfully awakened and revived Evangelists in England discovered the word alluded to? Is it not the simple story of God's love to fallen man—ever the word of power? It is not the unpreparedness of the French, any more than it is the ample Gospel knowledge of the Swiss, that prevents the word of God from prevailing. In each country the same complaint is made, and the opposite reason is given.

It is that the Gospel is lost sight of as the Power of God unto salvation to every one that believeth; it is that the Holy Ghost is not honoured as the one agent in turning souls to Jesus; it is also that the world has crept in, and is not cast out of the Church, the house, and the heart.

PARIS, November, 1865.

Belgium.

It must be very comforting to the Catholics of Belgium to hear from so good an authority as Archbishop Manning that Protestantism is dying out in England, and in another generation or two will be like so many forgotten heresies,—a thing of the past. The prediction that the descendants of our Reformers will soon be scattered and brought to nought like those who joined themselves to Theudas of old, must be soothing and encouraging to those who are lamenting over the persecutions which the Catholic Church is now called upon to endure in Catholic Belgium. Incredible as it may appear, the clergy of the district of Charleroy, in an address to their bishop, declare before God and before man that they are to a man "ready to submit to imprisonment, exile, and even death, rather than contribute directly or indirectly to the execution of a law which is repulsive to their conscience as honest men, as Christians, and as priests." The clergy of all the dioceses, save two where discretion seems considered the better part of valour, have with more or less violence of language protested against the same "iniquitous law," which is merely one passed last year for the better administration of scholarships and other foundations for educational purposes, which had given rise to many and just complaints. The patronage was unfairly distributed, and the bursars were in most cases compelled to study at the Catholic University of Louvain, which it is contended, though bearing the same name, is no longer the same establishment as that specified in most of the deeds, once the great seat of learning, which was abolished when Belgium formed part of the French Empire, and has never been restored, the present being a free university, independent of the State, originally established at Malines, and subsequently removed to Louvain. Without entering into the lengthy arguments which were produced before the Chambers, I will only say that the Government justifies the measure on the ground that foundations can only exist in virtue of

a special authorisation, which is granted in view, not of private interests, but of the public good, and by which they are invested with what in foreign jurisprudence is termed "civil personification." They are therefore subject to rules and regulations, and to the control of the Executive, and are liable to receive any modifications which may be necessary, to place them in harmony with the institutions of the country. The new law provides that all future foundations shall be administered by provincial commissions appointed in each of the nine provinces, thus centralising the management, which had hitherto been in the hands of private individuals dispersed throughout the country; and, as regards existing foundations, the same course will be followed where the trust has not been specially vested in the family of the founder. The law has a retroactive effect where the curé of a particular parish, or the burgomaster of a particular commune, had been appointed. But they are no longer the same as in past times: formerly irremovable. Both curés and burgomasters have been deprived of most of their privileges and authority.

There are in Belgium 787 foundations hitherto administered by upwards of 1400 collators. The amount annually appropriated to scholarships is as follows:—For theological studies, 107,000 francs; for philosophical studies in the seminaries, 37,000 (the special destination of these funds is not affected by the law); and for general studies, 72,000 francs: of which the free Catholic University received no less than two-thirds, the rest being divided between the national universities of Ghent and Liege, and the free (liberal) University of Brussels. The bursars have now the right of themselves electing at what university they will prosecute their studies.

The clergy and others in possession of title-deeds, &c., have been called upon to hand them over to the provincial commissions, and this they call persecution and robbery. The Dean of Fosse has resolutely refused to comply, unless under compulsion, choosing "rather to obey God than man." Others are about to follow his example. The matter will be referred to the courts of law, which will decide against them; they will then have to submit, or place themselves in open rebellion against the law of the land.

But there are other grievances. A bill is now before the Chambers for the better administration of the temporalities of the Church, by reforming the *conseils de fabrique*, or vestries, which hitherto have been under the entire control of the clergy. Against this bill all the bishops have protested, as an unconstitutional interference with the independence of the Church, and a violation of the liberty of worship.

Then an apparently unimportant matter has given rise to a great deal of discussion in the papers. M. Van Eelde, the pastor of a Flemish congregation in the St. Giles's of Brussels, struck with the ignorance and immorality by which he is surrounded, determined to attempt open-air preaching. He is a man

of more zeal than talent; and one would have thought that his preachings, if not forbidden by the police as a nuisance, would be an object of interest only in the immediate neighbourhood, where it appears he found ready and attentive hearers. But the Catholic press took the matter up. Here was a Protestant haranguing the people in the public thoroughfares, protected by the police because he was a Protestant, and because he attacked the Catholic religion. An eye-witness went so far as to assert that he had heard coarse and insulting epithets applied to the Virgin Mary: an unwise calumny, which gave to M. Van Eelde the right to be heard in reply. The liberal papers, with remarkable unanimity, asserted the pastor's right to preach where he liked, provided he committed no infraction of the police regulations. Any preacher may as legitimately proclaim his religious opinions as a showman may pursue his craft—unmolested. He would do better to confine his ministrations to the inside of his chapel, but those who object to his doctrines are under no obligation to swell the number of his hearers. The best and only legal way to put a stop to open-air preaching, is to leave the preacher to himself. Romish processions meet with no hindrance, although they create an obstruction in the streets; why, then, in the name of that liberty of worship which the Catholics are always claiming for themselves, why interfere with Protestant open-air preachings?

The interminable cemetery question is not yet buried in oblivion. The priests refuse to consecrate the new burial-ground in Brussels, or to accompany the corpse within its gates. On the other hand, the town council of Ghent has issued new regulations respecting interments, which give the burgomaster supreme authority over the dead. No interment can take place without express permission from the communal authorities. No minister of religion can, as such, attend a funeral, except at the request of the relatives, and then only to perform the religious ceremony. No speech or address can be made without permission from the burgomaster, who can order the speaker to stop if he uses improper language. All epitaphs and inscriptions must be submitted to his approval, and no person deceased at Ghent can be removed elsewhere without permission from the burgomaster, who is bound to refuse it, if demanded for the purpose of evading these new regulations. "Whoever dies at Ghent," says a Catholic writer, "belongs to the temporary head of the town, as the unfortunate traveller smothered in the sands of Africa belongs to the wild beasts of the desert."

Protestants can, with sadness of heart, join Catholics in lamenting the progress which infidelity is making among all classes of society, and the increasing freedom with which anti-Christian opinions are publicly professed. For this the clergy have themselves to blame to a great extent. In opposition alike to the word of God and to all enlightenment, liberty, and progress, their system is out of

gear both with the spirit of the age and with the spirit of Christianity. They throw contempt upon religion by their want of charity, of tolerance, and of disinterestedness. They trust to carnal weapons, and by carnal weapons they are constantly defeated; and when they attempt to use those weapons which are spiritual they find them powerless in their hands. In no country can we find such a systematic and powerfully organised opposition to Romish influence.

The rising generation is being formed on anti-catholic—that is, anti-christian principles. Public instruction is deprived of every religious element; even girls' schools are being opened from which all religious teaching is excluded, and it is not likely to be supplied at home. Painful evidence of the effects of this tendency may be found in the Congress of Students held last month at Liege, when the opening address was delivered by M. Piercot, the burgo-master, a statesman of high standing and experience, formerly Minister of the Interior. He told the assembled students that their Congress was the stepping-stone of the future and of progress. What was understood by this may be gathered from the general tone of the discussions that followed. Republicanism, socialism, and atheism, were mixed up in a hideous medley, and served up in language so crude and violent as to defy quotation. The Congress of Liege has been a great scandal, and has done great harm to the liberals who patronised it. As much may be said of the ceremony of unveiling the statue of Verhaegen, in front of the University of Brussels, when a cantata was performed before the principal authorities of the town, of which the following verse will give an idea:—

“This temple of Intellect marks an immense era in science. What is its worship?—Science. What is its God?—Liberty.”

Such language will drive away many students from Brussels to Louvain. There is no middle way between infidelity and ultramontanism.

Protestantism has not yet made sufficient way to make its influence generally felt. Here too we have to deplore the intrusion of anti-christian doctrines. M. Bost, pastor of the national church at Verviers, has made an open profession of Rationalism, in a book he has lately published under the title of *Le Protestantisme Liberal*, to which I will refer more fully on a future occasion.

BRUSSELS, November, 1865.

Switzerland.

THE FAREL TRICENTENARY.

I SHALL be somewhat late in speaking to you of an event, which has not taken place at Geneva, but in which we have had a lively interest,—the third centenary anniversary of the death of Farel, which was celebrated at Neuchâtel on the 13th of September.

History has so united the two names of Calvin and Geneva, that the man has often been forgotten whom God sent us before Calvin, and through

whom our reformation was in fact accomplished. Born in 1489, twenty years before Calvin, Farel arrived among us in 1532; it was then that by his eloquence, his courage, his indomitable perseverance, and, above all, by his faith, and by the Divine aid, that he began to shake and at last uprooted the standard of popery, and became ready, in 1535, to proclaim a reformation. But he desired something greater and better than a change in the Church; he wanted the Gospel, after being brought back to its primitive purity, to exert a sovereign influence over men's minds. But many men had not thus understood the matter, and had seen, in the fall of the Papacy, nothing but a signal of emancipation from all religious and moral law. Hence arose violent struggles, in which Farel soon had need of all his courage and all his strength; and which, in 1536, led him to call for the aid of a man who had come to Geneva only with the intention of reposing a day or two there. This man was Calvin; and thus Farel has not only given us the Reformation, but also our great Reformer.

But, before coming amongst us, he had been, in 1530, the Reformer of Neuchâtel; and when, in 1538, he was expelled from Geneva with Calvin, it was at Neuchâtel that he settled himself, and to the Church of Neuchâtel that he devoted, during twenty-seven years, the greater part of his time and zeal. And here, on the 13th of September, 1565, he died, surrounded by tokens of the gratitude and veneration of that Church which he had founded, organised, loved, and served with an unalterable devotion. If the name of Farel is not surrounded with as much glory as that of a Luther or a Calvin, his life was not the less one of the most beautiful, one of the most holily active and devoted of this era so fruitful in men of faith and courage. You will now understand why Geneva and the whole of Latin Switzerland have united with the Church of Neuchâtel in celebrating the three hundredth anniversary of the death of this man of God.

As early as Sunday, the 10th of September, the life and work of Farel were the subject of every sermon in all the towns and villages of the canton of Neuchâtel. The pulpit in the cathedral of the chief town was occupied by pastor Godet, formerly tutor of the Prince Royal of Prussia. After all these services came another set in all the parishes for the children, among whom many thousand copies were distributed of a popular biography of Farel, which was written at the request of the committee-general by M. Bungener. This committee had, moreover, published a volume of select extracts from Farel: besides which, a Neuchâtelése pastor, M. Junod, had published a volume on the life and character of this reformer.

Having set out from the Town-hall, we went up, with bells everywhere ringing, to that ancient cathedral which has resounded so many times with the powerful voice of Farel. Our entry was solemn. The sounds of the organ were mingled with the

clamour of the crowd; and it seemed to us all as if we were going to meet Farel himself, and hear that mighty voice and that eloquence to which God granted so many triumphs. Pastor Ladame, one of the first preachers of Neuchâtel, had been allowed the honour of evoking and reviving by his voice these great recollections. This he did with a force and liveliness which left a profound impression. We felt ourselves in the year 1530; we were present at the scene which had passed in that very temple, when, on the 23rd of October, the townspeople had "chased idolatry" thence, according to the energetic expression which is still read in the inscription engraven upon one of the walls.

But a still more affecting reunion awaited us outside the temple, on the piece of ground which was formerly a cemetery, and in which Farel was buried. The place in which his remains lie is unknown: thus each of us was enabled to say that perhaps he stood there, and was treading at a given moment over the bones of this reformer. A pulpit, erected near the wall of the church, was ascended by a succession of deputies, in an order indicated by the labours of Farel himself, first in France and then in Switzerland; they all spoke of what Farel had done among them, and all paid homage to his prodigious activity, his ardour never arrested by dangers or fatigues; and, above all, to that God whose grace had sustained and protected His servant through so many labours and trials. We passed here two such hours as are never forgotten. The soil for us a sacred one, the old temple which has witnessed such manifold transactions, the old castle whose gate used to open a few steps off, and which itself has played such an important part in the religious history of the country; below us the entire town; then beyond this the blue waters of the lake; then beyond the lake the immense chain of the Alps, visible over a length of more than a hundred miles—all these things were speaking to us at the same time with the preachers; and were speaking to them also, and inspiring them with words which found their way directly to our hearts.

After the banquet, which took place in the great hall of the castle, we betook ourselves to Serrières, a village not far distant, and still full of the memory of Farel. It was here that, coming from Morat, on the other side of the lake, in 1529, the man had secretly landed who was to gain over to the Gospel this country then abandoned to popery, but already harassed by religious exigencies which were everywhere calling for the light. The curé of the village, though ready to receive him, dared not allow him to preach in the church. Farel therefore preached in the cemetery, mounted on a stone which has been preserved as the earliest extant monument of the Reformation in the country. This stone remains planted against the wall of the church, and around it we met, first of all to sing a hymn. Then, having entered the temple, we heard first the pastor of the parish, and after him all

those deputies who had not spoken at our morning meeting. Outside we were about to enjoy a magnificent evening; very seldom indeed, our hosts told us, had their mountains appeared so beautiful, or the descent of the sun so radiant. We met around the village school, and stood some time contemplating this spectacle; while a few bottles of wine from Jerusalem, offered us by a friend who had lately returned from the Holy Land, mingled the associations of Palestine with the emotions inspired by the beautiful country lying before our eyes.

A last meeting was reserved for us in the town. Here we had a sermon from a M. Grandpierre, a pastor from Paris, but a Neuchâteuse by birth. He eloquently expounded that phrase of St. John's Gospel, "Light to him that sat in darkness." This light which God kindled in the time of Farel had, he said, been maintained in the church of Neuchâtel by the fidelity of its pastors; it must be preserved and diffused by means of faith, by attachment to the Holy Word, by a life wholly in God, and by an ever-increasing zeal for the missionary cause. We felt in this discourse the emotion of a pastor living in the midst of contests, and that also of a Neuchâteuse, living at a distance from his country, but never having ceased to love it.

Thus the way in which we spent the 13th of Sept., 1865, will leave a deep impression upon all who had the privilege of being then at Neuchâtel. It may be said that this celebration was a true spiritual concert, in which Farel took the lead with his masculine voice, and which was not troubled by one discordant voice, one single echo of the discussions which are at present disturbing so many churches. Our fraternal affection was rettempered in a solemnity in which all present had but one heart and soul among them, one supreme master only in Jesus Christ, and one master under him, namely, his distinguished servant, Farel. It is not in vain, we hope, that the memory of the Reformer will have been so many times invoked. It will sustain us in the struggles, the distresses of the present epoch; it will prove to us what we have to do, shepherd and sheep, in order to be faithful servants, and to truly accomplish the task to which we are all called.

GENEVA, Nov. 18.

BERNE.—A society has been formed, such as already existed at Basle and at Zurich, for the purpose of establishing a faithful professor of theology, by means of voluntary contributions, at this Swiss university. The necessary funds were collected, and a competent man found for the situation, in the Würtemberg "Repertent" Elsässer. On the latter's attempting, however, to enter upon his functions, he was refused permission to deliver theological lectures by the Director of Public Instruction (formerly the parochial minister), Kummer, a decided friend of the unbelieving party, even though the theological faculty had in their resolution declared that they would do nothing to oppose his appoint-

ment. On the other hand, the very same Director had, three months previously, contrived that the parochial minister Langhans, the author of the abusive tract upon the Basle Missionary Institution, "Pietism and Christianity in the Mirror of the Mission," should have permission to deliver theological discourses. In this way is toleration practised on the side of that party which in general inveighs most hotly against intolerance.

BERNE, Nov. 1865.

Italy.

THE PROTESTANT ORPHANAGE, FLORENCE.

DR. DE SANCTIS'S VISIT.

RECENTLY we went to see the Protestant Orphanage, or House of Education for Girls, and we consider it a matter of conscience to make this modest Christian establishment known to our readers. It is for the present located in a small house on the banks of the Arno, outside the Porta della Croce.

The origin of this establishment is as follows:—Signor Salvatore Ferretti, a Florentine Evangelical Christian, not wishing to be put into the prison at Volterra, as the *Madiai* were in the days of the Grand Duke Leopold, expatriated himself and went to London, where he found occupation as a teacher, and lived quietly, openly professing the Protestant religion. Ferretti is a good man, who thinks that a Protestant Christian should not only avail himself of every legal means of communicating his religious convictions to others, but should also do as much good as he can temporally and spiritually to all, more especially to his own compatriots. We have neither space nor inclination here (it not being our intention to write a panegyric on Ferretti) to relate all that he did to oppose the "trade in white men" then carried on in England, when wicked men bought poor Italian boys and sent them out with organs and monkeys to make money for their masters, who in return fed them on a little black bread, and gave them ragged clothes to excite compassion, and let them herd together at night like brute beasts. Not finding his efforts successful, he undertook perhaps a still more useful work, viz., the education of poor abandoned Italian girls.

The Italian emigration to England increased immensely after 1848. Those who did not see it can scarcely believe what the Italian emigrants suffered in London, especially the more respectable of them: many died of want and grief. We need here only mention the worthy Agostini, a member of the Roman Constitution, who died of a broken heart. Many of the dying exiles left families. Ferretti then bethought him of giving a home to their orphan girls, and educating them to fill the position of virtuous wives and mothers of families, or to enable them to gain an honest living, so that their poverty might not lead them astray in that great city. With this object in view, he hired a small house near his own, where he established his

orphanage, and there we visited it when in London. It was maintained by charitable gifts collected by himself, and of which he kept an exact account.

As soon as the *Plebescite* was passed in Italy, Ferretti thought this institution would be more useful there; and wishing to return to his own country, he took the orphans with him, and hired the house outside the Porta della Croce, already mentioned. It is now three years since they have been settled in Florence.

The objects of this institution are threefold:—1st, To receive the orphans of Protestant (Evangelical) parents, instruct them in the truth as it is in Jesus, and enable them to gain a living according to their talents and inclinations. 2ndly, That our evangelists (or preachers), colporteurs, and other poor Christians, may be able to give their daughters a good education. 3rdly, To give poor Protestant foreigners, domiciled in Italy (especially Swiss), an opportunity of educating their daughters economically, according to the Protestant religion. If these objects be attained, this institution is certainly most interesting. We visited it on a holiday, and found the pupils sitting round a table sewing and knitting; the matron, a widow, was at one end of the table with the little ones who required most help around her; the monotony of their work was relieved from time to time by singing religious and patriotic hymns in chorus. A garden adjoins the house for open-air exercise. We went over the house, and were pleased to find it neat and clean—simplicity and neatness being combined in all its arrangements.

On Sundays the pupils attend the Sunday-schools and one of the Protestant meetings for worship in Florence. And for secular education, they attend the Italian Evangelical school in Via S. Egidio, superintended by Signor Ferretti, and of which the principal master is Signor Damiano Bolognini. This school is attended by more than one hundred pupils, and we have already in a former number spoken of it with praise. The pupils are trained as teachers or otherwise, according to their capacities. Six have already left the Orphan Home, and become mistresses of Protestant infant schools in different parts of Italy. An English girl has gone out as a nurse, and four are now finishing their studies as teachers.

When the cholera was raging at Ancona, Signor Ferretti wrote to the *Sindico* offering to take in two orphan daughters of Protestants; this offer was accepted, and they are daily expected, and will raise the number of pupils to seventeen—there are at present fifteen—one a Florentine, two from Turin, one from Pistoja, two from Nice, one Swiss, and four born in England. Of these, eleven are orphans, three daughters of poor evangelists, and one of a colporteur.

This institution is not dependent on any religious congregation, and has no funds; it cannot be supported by the payments of the pupils, for the few who pay most only give 25fr. per month, some less, and the orphans, of course, not anything. How, it

may be asked, is it then supported? By voluntary contributions collected in England by a few ladies interested in Italy. The food provided is plain, but good and abundant. The girls wear no peculiar dress, because it would then look like a nun's school, and it is not desirable to put the pupils to any extra expense, and, also, because cast-off clothes are collected from different families, and made to fit the poorer children as they best can; nevertheless, their dress is clean, modest, and respectable. Italian, French, and English are spoken in the Home.

A report is published every year, which is sent to all who have in any way contributed towards the support of the establishment. We have published this account, as we conscientiously believe it to be right to remind the Italian Evangelical churches, Italian Christians and foreigners living amongst us, that it is our duty to support an institution so necessary and useful to Italy. Much is still required for it, more especially a permanent house, that it may not have to be removed every six months, with the chance of being left houseless, and the consequent dissolution of the whole thing, and the turning adrift of so many orphans. It also requires a certainty of some support from the Italian Protestant churches and foreigners in Italy. We feel assured of its not being deserted by the Father of the fatherless; but we also know that He does not now rain manna from heaven, but put it into the hearts of His children to help His works. We therefore pray that our brethren may not resist any heavenly impulse, and thus destroy a work of His already begun. To the foreigners amongst us we would say, "Go and see the institution; before we saw it, we did not think much of it ourselves, and we answer for it, that you will not fail to assist it."

One word to ladies and mothers of families—gifts of furniture, bedding, clothes, linen, and cast-off apparel are gratefully received. What lady or mother of a family has not cast-off clothes of her own or her children? We will undertake to receive gifts in money or otherwise, and forward them to the institution; and those who prefer sending them direct can address them to Signor Salvatore Ferretti, Via S. Egidio, 21, Florence.

Contributions are also received by the secretary of the "Ladies' Italian Society," 32, Onslow Square, and are earnestly solicited to raise a fund to purchase a house. A box of clothing will be forwarded in November.—*L'Eco della Verità*.

Greece.

THE question of observing the Sabbath holy according to the commandment, has been of late agitated among the Greeks, and public opinion is daily forming in its favour; yet the individual instances of conformity to it are still very few. Before the establishment of King Otho's government, the Sabbath was observed in Greece as a day of rest both by the government and the citizens throughout the country. The Custom-house, the Post-office, and

all other government offices were closed—all work, both public and private, was suspended, and both men and animals enjoyed the blessing of rest. But no sooner was the Bavarian dynasty established than the Sabbath, by order of the government, became like any other day of the week; yea, worse than any of them, for in it were ordered to be transacted at auction all public sales and all important contracts to be made—so that in the course of time the Lord's day became the busiest day in the week, and the people became so accustomed to the new arrangement that they came to think it absolutely essential to their welfare to use the day for such purposes. It is just, as a matter of fact, to mention here that the first voice in favour of keeping the Sabbath was raised by the *Star of the East* almost simultaneously with its commencement in 1858, and its editor was the first among the Greeks who publicly notified his friends and the public that he neither transacted business nor received visits on that day.

The second man in order was a cap-maker, who, amidst many discouragements from without and not a little doubt from within, resolved at last to inform his customers that his shop was to be closed on the Lord's day, and that whoever had any business to transact with him must do it on the other days of the week. It is not my purpose to enumerate what these two suffered in their respective spheres by evil reporters; but to say that what was then thought by the majority of the people Jewish superstition, and even by the few well-disposed citizens at least as a mistaken opinion, is now looked upon as Scriptural and useful even in a worldly point of view.

The third person who has declared himself in favour of the Sabbath is a saddle-maker, living at Anapolis, the capital of the province of Western Laconia, where once resided two missionaries of the American Board—the Rev. G. W. Leyburn, and Rev. S. [R. Houston, both from Virginia, whose memory is still fresh among the people of that section of the country, and whose Christian conduct is the theme of many a conversation. The first intimation he had of the sacredness of the day was from the *Star*, whose pages he has been perusing from its commencement to this day; but it was only last year that he was convinced that it was his duty to obey God rather than conform himself to the common usage of the country; and although the bishop—who, by the way, is the only bishop in Greece who favours the circulation of the Scripture in the vernacular tongue, and whom he consulted about it—advised him to keep his shop closed only till the services of the church were over, that is, till about eight o'clock in the morning; and although his rival craftsmen were to avail themselves of his act, yet he closed his shop and left the consequences with God. And it is a confirmation of God's word and a proof of His veracity to know, that both the cap-maker and the saddle-maker have found that instead of losing they have gained considerably by the keeping of the Sabbath-day holy.

The interest which the public and the press have of late begun to show in favour of Sabbath keeping, and these few individual cases of independent action, are certainly very encouraging; but the idea of a Sabbath as it is expressed in the word of God is yet something incomprehensible among us. Even those best versed in the Scriptures cannot understand how one can spend a whole day not only without working but without reading other books except religious, without talking on other subjects than religious ones; and, greater than all, without thinking except on religion! To abstain from bodily labour appears to them an easy thing, but to exclude from their minds and hearts all worldly affairs and considerations seems to them impossible; and yet in this way alone the Sabbath can be kept holy, and for this end all the true friends of the Greeks and of the Sabbath must work and pray.

M. D. KALOPOTHAKES.

Germany.

ON the 24th of October last the foundation-stone was laid of the new Elizabeth Hospital, one of the institutions founded by Gossner. Her majesty the Queen Dowager, the protectress of the institution, had come over from Sans Souci, in Potsdam, in company with the Dowager Grand-Duchess of Mecklenburg-Schwerin, to be present on the occasion. The King also, with several ministers, privy councillors, and other high officials, assisted. A procession, headed by the chairman of the curatorium, General Superintendent Dr. Büchsel, Dr. Prochnow, the chaplain, and the matron, and consisting of the King, Queen-Dowager, and other guests, having been formed, it passed through the allée of walnut-trees which is near the old hospital, to the spot where the foundation-stone was to be laid. On one side of the allée were the deaconesses who attend to the sick, on the other a brass band; and as the procession moved forward the hymn was sung and accompanied, "Sei Lob und Ehr' dem höchsten Gut." The foundation-stone to be laid was that under the chapel altar. The walls of the rest of the building, which had already been raised to the height of from four to eight feet, were decorated with garlands, flowers, and flags; in the middle of the chapel, in front of the foundation-stone, a baldachin of crimson velvet, above which waved the Prussian and Bavarian national colours (the Queen-Dowager was a Bavarian Princess), had been erected, and under it were placed the chair for their majesties. Behind the niche for the altar and the stone was a cross, made of weeping plants and flowers interwoven. On the walls had been placed, in the midst of palms and other exotic plants, the busts of the late and present king, of the queen and queen-dowager, and of Gossner. On a temporary altar in front of the canopy were placed the documents and other objects intended to be placed in the foundation-stone. As soon as their majesties were seated, the choir commenced the beautiful hymn, "Ich habe nun den Grund gefunden"

("Now I have found the ground wherein, sure, my soul's anchor may remain"). Hereupon Dr. Büchsel offered a short prayer, and delivered the dedicatory address; Dr. Prochnow read the legal deed; and the legal documents and other objects, consisting of a drawing of the building on stone, the programme, the newspapers of the day, the annual report of the two institutions (the hospital and mission), and medals in commemoration of the Reformation, and of the coronation of the present king, having been deposited in the stone, it was laid in its place. The first hammer strokes were given by the Queen-Dowager and the King; then followed the royal ministers and guests, the members of the buratorium, and lastly, the deaconesses and other friends who were present. The solemnity concluded with prayer, the benediction, and a hymn. The new building, which is to be Gothic in style, is expected to cost about 10,000*l.*, of which a considerable portion remains still to be collected. The house, which will be 204 feet long by 45 deep, and three stories high, is intended to accommodate 170 patients, besides the various attendants. May the God whose blessing has hitherto so markedly rested on good old Gossner's institutions, soon send all the funds necessary for carrying on the holy work that has been begun.

In token of her interest in Sunday-schools, her majesty the Queen-Dowager recently presented a handsomely-bound Bible to the school which assembles in the hall of the Evangelical Association in Berlin, under the superintendence of the chaplain of the house, pastor Quandt. This school numbers at present about 250 scholars and twenty-six teachers, mostly members of the Young Men's Christian Association; and is, if not the largest, one of the most interesting in Berlin. I hope to have full particulars of the progress of this important movement towards the end of the year.

The Evangelical Association of Berlin celebrated its anniversary on the 31st of October. This institution is doing a most excellent work—a work of whose variety one can have little notion in England; and if it were not still hampered with a serious debt would do immensely more good. The house is a centre for, and offers a kind of home to, Young Men's Christian Associations, Citizens' Associations, Teachers' Unions, Societies of Young Christian Tradesmen, Wandering Journeymen, and others. Those who wish to see what German religious activity is in distinction from English, should visit such a spot. On another occasion I may possibly supply you with a full sketch of the whole institution.

Professor Schaff, the celebrated German-American theologian, paid a visit recently to Berlin, and delivered two excellent lectures on "Religious Life in America," and on "The War and Slavery." In the first he laid especial stress on the sanctification of the Sabbath and on Sunday-schools. How far his warm, earnest, and true words may have fallen into good soil, I know not. Those who now take part in

the good cause of Sunday-schools have felt greatly quickened and encouraged by his conversations and addresses. The second lecture, on "The War and Slavery," has occasioned no little commotion in the strict conservative circles. I must remark that both lectures were held in the Hall of the Evangelical Association, which has almost the sacredness of a church in the eyes of the good Christian people here. Now, whereas the first lecture was sparingly attended, at the second the Hall was crowded to a large extent by persons of more liberal political principles. Of course a loyal American, such as Dr. Schaff is, could not discourse on such a subject without its being *felt* that his political principles were not in harmony with those of the Prussian conservatives, who are the main supporters of the Association. But I for my part, though I listened very carefully, could discover no single *expression* which was fairly liable to be construed into an attack. One allusion alone—an allusion to a Count Reichenbach, who had on a former occasion, in a lecture delivered in the Hall, defended slavery—could be remotely viewed as even out of taste. The next morning, however, a savage paragraph appeared in the *Kreuz-Zeitung*, in which Professor Schaff was charged with having desecrated the sacred place both by word and manner. This gave rise to a correspondence and to replies, in which the *Kreuz-Zeitung* played, to say the least, a very unsatisfactory part. The real author of the mischief was Count Reichenbach himself, who was present at the lecture. But for the presence of so many political liberals, no one would have dreamt of attributing such things to Professor Schaff's lecture. I confess I should have been glad if greater prominence had been given to the purely religious aspects of the war—to the religious zeal of the non-combatant Northern men, to the old Puritanic faith which animated so many soldiers, and so forth; not exactly because the subject required more than the lecture actually contained, but simply because so many of the liberals present seldom or never hear the truth put before them, as it might then have been put. The whole squabble will in the end harm only the great cause which both Professor Schaff and many of his critics have equally at heart, though they may regard it in a somewhat different light. The two lectures have been published, and are having an extensive sale. I have taken up so much space with this matter because it is very characteristic of the state of things here. Party spirit runs almost as high as it does in Ireland between the Orangites and the Roman Catholics.

The last two months have been crowded with pastoral conferences of all sorts and in all districts, from Gumbinnen, the Prussian Siberia, to the Rhine, the German Paradise. I will briefly refer to them so far as the questions which came under discussion have more than a local interest. One observation I may make beforehand, namely, that these conferences seem at last to be devoting attention to really practical questions,—questions of the

day, questions affecting both the essentials of Christian life and the essentials of Christian belief. Some few years ago, so far as I can remember, the stock subjects used to be, as they, alas! still are in some districts, "The Pastoral Office, its Rights," and so forth; "The Liturgy;" "Church Music;" "The Power of the Keys," &c.; and the like. In Gumbinnen, where the conference was connected with the anniversary of the Bible Society—admirable and most desirable conjunction!—the questions discussed were:—"The testimony of the Apostle Paul concerning the resurrection of our Lord, in opposition to the views of Schenkel and Strauss," introduced by Professor Schulze, of Königsberg; and "The Tasks next devolving on our Provincial Association for Inner Missions." Prediger Oldenberg, of Berlin, the Secretary of the Central Association, made excellent remarks on this second subject. In Danzig the questions were:—"The duty of the Church towards criminals in prison;" "The nature and rights of Protestant liberty;" "The relation of the invisible to the visible world;" "The right time for bearing witness and keeping silence in the Church" (an unpractical question unpractically treated). A Missionary meeting was held on the last day in the open air, in a neighbouring forest. In the Prussian province of Saxony, at Guadan, the questions were:—"The relation of the Christian view of the world to prevailing social questions;" "Desires of a layman, addressed to the clergy;" introduced by a layman; "The cultus of Genius." In Halle the following subjects were introduced at the meeting of the "Unions-Verein":—"Church catechization;" "The extent, the creed, the constitution, and the cultus of the Greek Oriental Church;" "The musical part of divine worship." At a meeting of the Kurmark Association for inner mission, the subjects were broached:—"What can be done to counteract the rapidly growing desecration of the Sabbath?" and "The opening of an asylum for female criminals after they are dismissed from prison." In Baden two important questions were raised:—"What is to be done with our epileptics?" of whom it is said there are upwards of 42,000 in Germany, 15,000 belonging to the poorer classes; and "Shall we form a South German League of Young Men's Christian Associations?" At the meetings of the Synod of the Rhine Province, a large number of questions was discussed, here of course in a more authoritative way than at a mere conference; but two only were of special interest:—"How to get Christian laymen to take part in the spiritual work of the Church;" "The Independence of the Evangelical Church." Would to God the first question might soon be discussed throughout the length and breadth of the land, for the Christianity of Germany will never acquire the intensity and vigour it might easily possess, until the lay element has been thoroughly set to work. The prevailing indifference and growing unbelief cannot be overcome by the clergy alone.

The advances of Roman Catholicism in the province of East Prussia are occasioning a good deal of anxiety, and are at last arousing the authorities to action. It seems that the priests are getting hold of the children of poor Protestants by means of promises to sustain them a year whilst receiving the instruction necessary for confirmation. In one year seventy-three were given to them for this purpose. An institution has now been founded designed to obviate the difficulty. The truth, however, is, that the State Church as a whole (I exclude individual members, than whom no Christians can be more zealous and self-denying), suffers from the immobility characteristic of all State churches (the Romish Church is for obvious reasons an apparent exception). Officially, everybody is paralysed; personally, thousands have the best wishes. But for this evil, every society would be better sustained, and far fuller fruits would be seen.

The number of Protestant students of Theology in Prussia during the winter of 1864-65 was as follows:—370 in Halle, 331 in Berlin, 116 in Königsberg, 101 in Breslau, 63 in Bonn, 24 in Greisswald; altogether, 1005. The number of Catholic students 629, of which 276 were in Münster, 187 in Bonn, and 166 in Breslau. A statue has recently been erected to Melancthon in Wittenberg.

The following particulars relate to the Jews, their progress, and difficulties, in various parts of Germany. At the annual distribution of prizes at the University of Breslau, two Jewish students were the successful competitors, the one in philology, the other in philosophy. Both are connected with the Jewish Seminary in Breslau. A Prussian Jew recently requested permission of the authorities to settle in Dresden, but was refused on the ground that the treaty with France stipulates merely for this privilege being conferred on French Jews. The Jewish community of Hünningen (Upper Rhine) received a short time ago a contribution from the State of 4000 francs towards the erection of a new synagogue. The magistrature and town council of Leipzig has petitioned the Saxon Government to do away with the laws which stand in the way of the free settlement of foreign Jews in that country. Another Jewish community, that of Osthausen (Lower Rhine), has also been assisted by the State to the amount of 6000 francs, in building their Synagogue.

“The Protestanten Verein” (the association whose leaders are Rothe and Schenkel, and whose late meetings in Eisenach I referred to in a previous letter) propose to establish a society for issuing liberal tracts, which are to be widely distributed amongst the people. Some ten are to appear in a year, at a very low price. I shall be curious to see whether the plan will find money support for any length of time. I doubt it; for what is the use of subscribing to justify an indifferentism which has already a practical existence?

In September the General Assembly of the Roman Catholic Associations of Germany was held in Trèves. The following is a brief account of some of the matters to which reference was made:—The editor of a Roman Catholic newspaper proposed that a press bureau should be established and supported by the nobility, clergy, and rich laymen, for the purpose of battling with bad, and sustaining Roman Catholic, literature. The proposal fell through. At the first public meeting the holy coat was celebrated as the symbol of Catholic unity; the solitary system in prisons, and the employment of the brethren of the various orders as gaolers, were recommended; a eulogy was pronounced on Görres, the Catholic historian of mysticism, and a proposition made that the Catholic Art Union should erect a monument to him; the late Encyclical was described as a great deed of the Pope, and loud lamentations were raised at the ungodly and unchristian character of modern natural science. At the second public meeting the compulsory attendance of children in State schools was protested against, and a survey taken of the Roman Catholic periodical press, which was said to have increased within the last two years by fifteen newspapers and magazines. At a private meeting the report of the operations of the Bonifacius societies was read, from which it appears that they support 114 priests and 107 teachers, who labour together at 212 stations, distributed over the north of Germany, in Schleswig, Holstein, Rügen, Pomerania, and the dioceses of Culm and Paderborn. The income amounted to 60,000 thalers. An account was given, too, of the efforts being made to establish a free German Catholic University. It appears that collections are being made in all the dioceses of Germany, and that a Ladies' Auxiliary has been formed under the protectorate of an Austrian Arch-Duchess.

BERLIN, Nov. 1865.

Sweden.

INSTITUTION FOR DEACONESSSES.

It will interest you and your readers to hear some particulars about the Deaconesses' Institute, which has now been, eighteen years established here, and whose operations have been extensive and fruitful. In the year 1848, a Christian family from the country, which passed the winter here, gave their friends an account of the third yearly report of the Deaconesses' House in Strasbourg, to which it was decided to pay attention by founding a similar institution among ourselves. Further measures were postponed to the ensuing winter; and although the above-mentioned family were hindered from returning according to their wont to Stockholm, they nevertheless proceeded without delay to stimulate the allies they had procured for this work to further exertions. The “Pages from the Rhine” of that well-known and admired Swedish authoress, Friederika Bremer, in which

she described the institutions at Kaiserswerth, had their effect in giving an impetus to the work, so that on the 11th of April, 1849, six men and two women met in a committee, which undertook the task of collecting subscriptions for the proposed object. At first they had no success; but when an eminent physician declared that his colleagues might be depended on for supporting the plan in every way, then regulations were drawn up, the matter made publicly known, and a satisfactory measure of approval and assistance was obtained in some extensive circles. A female President was also obtained in a Miss Maria Cedersjold, who had been to Kaiserswerth in the spring of 1850, and returned home after a year's sojourn, after having visited other like institutions in France and Germany, in order to proceed to the opening of a Deaconesses' House in our city. This was done in the year 1851. From this small beginning a great result has now been obtained. The institution is divided into six departments: the Deaconesses' House, properly so called; the Sick House, the School, the Orphan Asylum, the Magdalene foundation, and the Refuge. The number of the sisters has now reached ninety-seven, of whom fifty-two are Deaconesses, and forty-five novices. These are labouring in fifty-six different places, mostly in schools, asylums, refuges, poor-houses, and sick-houses; some have also devoted themselves to private attendance on the sick. Donations for the maintenance of the various institutions are coming in abundantly; and the receipts last year amounted to 22,700 Swedish thalers. The committee have purchased a piece of land, called Stora Ersta, on Södermalm, where all the departments excepting the refuge are to be included. Since 1862, Miss Cedersjold has been compelled by her precarious health to retire from the management; and in 1864 another president was obtained in Clara Eckerstrom. During the interval the preacher of the institution, Pastor John Bring, had had the direction.—*Translated from the Neue Evangelische Kirchenzeitung.*

Russia.

A NEW step on the path of religious toleration has just been taken by the Government of this country. A series of reforms, aiming at the amelioration of the lot of the Jews in Poland, and in the other Western parts of the Russian empire, is in course of execution. Up to the present day the Israelitish population of these countries, which amounts to more than a million and a half, has been as it were relegated within a few hours, and shackled in its religious and other kinds of development. This situation has in part been happily modified by various measures. In particular an imperial ukaze, recently published, concedes to all Jews occupied in any industrial pursuits the right of travelling and settling in all parts of the Russian

empire. It is hoped that the liberty allowed to these classes will soon be extended to all their co-religionists.

United States.

THE American Christian Commission, which accomplished so much for the army during the war, has resolved to continue the organisation for the general promotion of Christian work in the country. A meeting was recently held at Cleveland, Ohio.

The report opened by declaring that the best thank-offering we can make for our great national deliverance and peace is in enlarged efforts to extend the Gospel of our Lord and Saviour throughout the land. Of course this sentiment was adopted at once, and the Convention passed on to the second resolution, which proposed to call the new organisation "The American Evangelical Commission." This title evoked considerable discussion, at the close of which it was voted to substitute "Christian" for "Evangelical." A motion then came up to add the words "for the Masses" to the amended title, which called out a still more brisk and lengthened interchange of views: one side contending that it described just what was meant; and the other, that it was a political catch-word, and liable to be misunderstood, a useless addendum, &c. The motion was lost, there being by count 110 nays to 103 ayes. It was then moved to add the words "for the whole People," and this was disposed of in the same way. The following resolutions were passed:—

"Resolved,—That this Convention appoint a Commission, consisting of sixty, with power to add to their number, to be called 'The American Christian Commission,' which shall be charged with the work of awakening the attention of the Christian public to the urgent need of extending the Gospel to the multitudes of this generation not yet reached by direct Christian labour, using for this purpose the press, public meetings, local organisations, and other suitable means.

"Resolved,—That it shall be the duty of the Commission to collect and diffuse information adapted to stir up the hearts of Christians everywhere to increased activity in the relief, rescue, and salvation of men; to suggest methods which extended observation, comparison, and experience have proved best adapted to these various ends; as far as possible to call forth and increase the voluntary unpaid services of individuals in the Master's vineyard; to devise plans for the training and employment of woman's talent in the various spheres of Christian labour; to be a medium between Christian labourers and those who desire their services, whether churches, public institutions, societies, or individuals; to reinforce, in every appropriate way, all forms of Christian effort and charitable work, and aid in extending the blessings of the Gospel to all men, even the most abandoned."

The nineteenth annual meeting of the American Missionary Association was held in the Rev. Henry

Ward Beecher's church. Rev. Dr. Patton, of New Haven, Ct., presided. The annual report was read by Secretary Whipple, and presented an encouraging survey of the operations of the past year. The number of missionaries and teachers employed during the year at the South and South-west was 320. The treasurer's report showed a total disbursement of over 200,000 dollars; including cash expenditure for the freedmen of 95,785 dollars, and clothing to the amount of 61,674 dollars.

The discussions were of more than usual interest. The resolutions covered various topics of pressing importance in reference to the freedmen. The duty of the nation to them, and the true idea of liberty in its enlarged sense, were stated in the following resolution, drawn up by Rev. H. W. Beecher, and adopted unanimously :—

“Resolved,—That the idea of emancipation which carries with it no protection of person and property, no advantage of the laws and institutions of the land—equal and impartial,—is delusive and pernicious. In this age, and in this nation, there can be no meaning to liberty which leaves a man stripped of all civil rights, and free only as the beasts of the forest are free. Emancipation and liberty are but empty and mocking words if they do not convey the idea and rights of citizenship; and we protest against excluding men from the rights of citizenship, civil or political, on account of their colour.”

The evangelical, and yet unsectarian, character of the Association, and its relation to the various denominations operating through it, particularly the Congregationalists, are set forth in the subjoined resolution :—

“Resolved,—That, in the spirit of its unsectarian character, this Association renews its proffer and invitation to all evangelical Christians to use its channels for reaching the freedmen; and it returns its sincere thanks for the liberal donations and pledges made to it by philanthropists and Christians of various names; to those denominations of Christians who have acted through it in the work of the South, and particularly to the Congregationalists, who, at their recent council in Boston, recommended to the Churches to make to it the munificent contribution of 250,000 dollars for the current year; and it gives its pledge to use, as was designed, the whole of this sum, when collected, in our work among the freedmen.”

The plans of the Association, in its educational and religious work at the South, were presented by Secretary Strieby, and are briefly these :—The Association will attempt to send out three hundred

Christian teachers, who, in addition to their work in day-schools, shall devote what time they can to Sunday-schools and night-schools, with special reference to religious teaching. In every group of about five day-schools, one female missionary will be employed, who shall go from house to house, and, as a Bible reader, instructor, and friend, teach practical, every-day religion—the kind of teaching most needed by these people. In still larger districts, embracing about twenty day-schools, a Christian minister will be sent, to act as pastor and adviser of the teachers; to supervise the labours of the female missionaries, the work of Sabbath-school instruction, and the distribution of clothing; and to preach the Gospel, aim at the organisation of Churches, and impart academic and theological training to coloured ministers and candidates for the ministry. The widest range will be given to the work of these ministers. None will be sent but men of ability and prudence, and the special direction of the labours of each must be determined by the circumstances in which he is placed.

But the interest of the audience was most fully awakened by statements in relation to the prospective sufferings of the people during the approaching winter. Some startling facts were given on this point; and the duty and purpose of the Association were embodied in the two following resolutions :—

“Resolved,—That the inability of the coloured people to secure the use of abandoned lands in season for planting, and the general restoration of the lands they have occupied to the former rebel owners, which leaves these coloured people without homes and food, foreshadow an unparalleled destitution among them in the coming winter, and call upon this Association not merely to redouble its efforts to send them clothing to keep them from freezing, but to furnish them with food to keep them from starving.

“Resolved,—That the executive committee of this Association be requested to appoint a committee, in person or otherwise, to memorialise the President in relation to the rights of the coloured people to the use of the abandoned and confiscated lands hitherto assigned to them, to co-operate with the Freedmen's Bureau in its measures for their assistance, and to devise a practical plan for providing food for their pressing wants in the coming winter.”

The Association intends to adopt immediate and vigorous measures to meet this impending suffering by a great enlargement of its distribution of clothing, and by furnishing food to the destitute.

SUGGESTIONS AND REPLIES.

A PROPOSED MISSION TO SEAMEN, TO BE CARRIED ON AFLOAT.

TO THE EDITOR OF "CHRISTIAN WORK."

THE principal field of the mission, to be the large harbours of the globe, commencing with those near home. The principal object of the mission, to meet the sailor on his own element, at times when he is most free from distracting circumstances. Several British ports and channels are provided with large decked yachts by the "Mission to Seamen" Society, under the Church of England, whereby its chaplains and scripture-readers are enabled to visit the sailor afloat. This plan of benefitting the spiritual condition of seamen has been attended with greater success than any other. Bethels and Homes have proved of little good to the sailor, owing to his generally becoming the prey of designing persons, also the immediate attraction of the public-house after a sea voyage.

The only time to secure the ready attention of the sailor is when his ship is lying at anchor, waiting for a change of wind, or otherwise detained. This may be the case for weeks at a time, perhaps in an open roadstead far from shore. At such times seamen have very little to do, and there is scarcely a captain who would not gladly welcome a competent missionary on board, who might preach to the assembled crew, distribute tracts and Bibles, or hold personal conversation, as the case might be. This most extensive and promising field of missionary enterprise remains still unoccupied, except by the Society above named. It is true there are small open craft kept by other Missions to Seamen for boarding vessels in rivers and ports, but such are quite unfitted to carry out the objects of the proposed scheme. The mission vessels belonging to several other societies are solely employed for communicating with their foreign stations.

A missionary from India said, not long ago, "The greatest hindrance to my work among the heathen is the conduct of English sailors." How important, then, that the sailor be the representative of our religion, as he is naturally looked upon as the representative of our nation. The only safe way of visiting vessels at anchor in open roadsteads or channels is by means of yachts, on board of which the missionaries may live afloat; services be held when necessary, and a constant supply of Bibles and tracts be always at hand for distribution or sale. In Roman Catholic countries where the Bible is prohibited, great scope for this latter work exists among the shipping, which, if carried on with caution, would result in immense good. In order to carry out the proposed mission, there are required suitable vessels, a competent gentleman to take the oversight of each one, suitable crews, and sufficient means from some source for subsequent expenses. These latter will be comparatively small, provided

a certain class of vessel be employed, viz., fast light-draught yachts, capable of taking the ground with safety, but capable also of beating well to windward, and so rigged that very few hands may easily manage them under any circumstances. An American centre-board yacht, with a wide flat floor, and little or no ballast, is the type of vessel best suited for the purpose. Such a craft, provided with charts, will rarely require a pilot, and need be under no restriction as to locality. The gentleman in command must however possess thorough knowledge of nautical matters; his whole heart and energies should be in the objects of the mission, and he ought to be acquainted with several languages. Are there no Christian yachtsmen or retired naval officers, without land-ties, who would devote their energies or vessels to carry out so desirable a scheme? It is expected that in proper hands these mission-vessels might be to some degree self-supporting. For instance, many rich Christians might often avail themselves of a comfortable, well-ordered mission yacht, for the sake of health or recreation, with the advantage of seeing and assisting God's work in localities otherwise difficult of access. Missionary parties, of any denomination, proceeding to stations out of the track of passage-ships, might often take advantage of such free mission-vessels. The principal objects of the mission would not be much interfered with by these voyages, as there are crowded harbours to be found in most parts of the world.

The crews of these proposed mission-vessels would consist of the gentleman in command, an efficient sailing-master as mate, and three or more sailors acquainted with different languages, all of whom should be competent evangelists in order to carry out the principal objects of the mission. It is well known that persons are far more interested in listening to a speaker in the same line of life, and acquainted with the peculiarities of the class he is addressing, than they would be in listening to one whom they looked upon as a paid parson.

Suggested by J. Elwin, jun., Weston-super-Mare, Somerset; who would devote himself and yacht to the mission should others join to carry it out.

FEMALE MISSIONARY TRAINING.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—As the advocate and exponent of Christian labours of a public character, will you kindly allow the following appeal to Christ's workers a place in your valuable periodical? It regards a question now so frequently discussed, the training and employment of Christian women in the various branches of usefulness into which it is fitting their energies should be directed.

For many years I have been engaged in foreign Mission work, going on alone, and gathering around me a large female school, conscious that its existence depended upon my unremitting exertions, and unable to obtain help from any source, though I made many applications in different quarters. At length the long-dreaded contingency arrived. I was laid low, and, as the only human chance for life, was compelled to return to my native land.

I propose shortly, as my health is somewhat re-established, to go again to the scene of my labour, endeared as it is by success and by suffering, and have been seeking a trained Christian woman of an earnest missionary spirit, who would unite with me in carrying on a work which I believe to be very important. I have been directed to an institution of the very existence of which I was ignorant, and my need has there been responded to with such warm and ready sympathy, that I cannot forbear endeavouring, ere I again go forth, to let others know where helpers may be found, and to urge those who may be able to uphold it, having learned by dearly purchased experience the necessity for such a provision for the present wants of female missionary work. The institution to which I refer is "The Training Home for Female Missionaries," established by the Rev. William and Mrs. Pennefather, and superintended by the Rev. R. and Mrs. Hunt, the latter having themselves laboured long and successfully as missionaries in North-west America. Here candidates for foreign and home missionary work are received for six or twelve months' or even two years' training, according as their character may be formed or require further development.

While daily Bible-classes render them thoroughly furnished and instructed by the word of God, district visitation, teaching in Sunday and day schools, visiting in refuges, assisting at mothers' meetings and Dorcas societies, prepare them for all those works most calculated to promote the temporal and eternal benefit of such as may hereafter be committed to their charge: arrangements are also made should the need arise for their temporary training at the home and colonial schools, and for sick nursing at a good metropolitan hospital. Ladies with small incomes, who wish to be prepared and directed into work for Christ, are received, and agents selected for Mission work can be trained at a small expense.

That God has owned this holy effort is proved by the blessing that has rested on the labours of some who have been sent forth, and the spirit in which they are working is shown in the letters they send home. From the correspondence of one dear sister who is labouring in a school in Palestine, I venture to make the following extracts:—

"I will now say a few words about my school. The dear girls were delighted when I came back, and though I arrived about five in the afternoon, I found some had been here all day waiting to see me. I have about thirty children, sometimes more, and of these a good part have been with me from

the first. Although I have not yet had the joy of witnessing a real change of heart in any of them, yet I rejoice to tell you that the Lord has not left me without some tokens for good. There are a few girls for whom I would especially like prayer to be made. I have already mentioned to Mr. and Mrs. P. my young native assistant, Rehannah, who lives with us, and about whom I am very anxious. Sometimes when I am talking to her she seems impressed; she pleases me in the school, and teaches the younger ones nicely. I feel her to be a real help to me; but out of school she is often very trying and foolish. Hanneh, who has been with me from the day I opened the school, and who has always been a little pet of mine, is very different; she is, if I judge rightly, thirteen years of age, and is a very sweet girl. She is devoted to me, as you may think, when I tell you that a year and a-half ago her mother took her to Jerusalem, and after the child had been a month there, finding that her mother was going to remain, she gave her no rest till she allowed her to come back to me; and she came, with only a young brother,—which is something very unusual for a native girl. I often have hoped that the Spirit has for some time been working in her heart; and she is often under deep impressions. Still I feel she has not yet surrendered her heart wholly to Jesus. Perhaps on none of the girls have I seen an outward change so much as on Kamleh, a Mohammedan girl, about the same age as Hanneh, and in her class. When she came to school, more than two years ago, she was a firm little Mohammedan; would not join in our prayer, nor repeat a text from Scripture: she was suspicious of everything. Thankful I was, then, when by degrees I saw her prejudices dying away. A gradual change has come over her. Formerly she was so inattentive when I was giving the Bible lesson; now she listens with great pleasure. Her class are reading in the New Testament; and although she does not enter into conversation with me, yet she occasionally asks me questions which show she is interested. And she opens a good deal to Hanneh, of whom she is very fond. Several times she has written to her an Arabic letter, and always speaks about Jesus, and says she knows He is the Saviour of sinners, and she hopes He will take away her sins, and that she loves Him, and believes that He is the Son of God. Last year, when they were in the first reading book, which is Extracts from the Bible, they came to the story of Daniel, and the words occurred, 'The Son of God.' I noticed that she always tried to pass it over, and the first time she quite started; now she never shows the slightest hesitation. I have about a dozen Jewesses in the school; one of these, whom I have had to nurse during severe illness, is an intelligent child, and very fond of me. When I am talking to them, and see her sitting with her large beautiful eyes fixed attentively on me, I feel hopeful that He, who loveth the little ones, will draw this dear child to Himself."

But this institution does not stand alone, it is the segment of a circle that embraces many other objects; perhaps the next in importance to it, and sharing in the Bible instruction given in it, is the school for the daughters of missionaries, or children so circumstanced as particularly to need their entire charge being undertaken at very moderate expenses, and whose friends desire that they should be tenderly trained in the nurture and admonition of the Lord. Here children of German, Spanish, and Asiatic origin, mingle with the favoured olive branches of our own dear land, and are equally loved and tended as being children of our Father, even "The God and Father of our Lord Jesus Christ." This school again has its counterpart in the "Home for Fatherless Boys," which is a home for boys who have been deprived of paternal care, and where the straitened circumstances of the widow can only afford a small remuneration for that on which her mind may be most eagerly fixed, the securing for her boy a sound and godly education. The abundant blessing that has rested on this establishment makes it a cause of devout rejoicing and thanksgiving to the loving hearts that founded and cherish it.

Almost unknown to even the Christian public, a clergyman and his wife, assisted by a few devoted friends, have ventured upon and brought into practical bearing upon the various wants and requirements of this generation these works of mercy, in addition to the incessant love of a large and well-worked district parish. They have nurtured them up to the present time with many prayers and tears poured forth before Him who seeth in secret, and in the name of the Lord and in His strength alone have they purposed and hitherto performed the heavy duties which these extensive operations have entailed on them; but now, from the death of some early and faithful friends to these institutions and from their increasing magnitude, the time seems to have arrived when the help of fellow-Christians should be sought; and surely aid will be afforded to them, liberal and general as is the catholic and undenominational spirit in which their labours are conducted. Surely their hands will not be suffered to hang down or their hopes to be disappointed when the children of God are acquainted with the fact, that their supplies are now unequal to the most carefully-guarded expenditure, and while it cannot be doubted but that He who has enabled them to commence works which contain the promise of so much blessing will perfect all that concerns them, yet let those who would partake in the joys of the harvest now join hand and heart in the toils of the husbandry.—I am, dear sir, yours truly.

F. W.

Communications can be addressed, C. P., 2, Mildmay Road, London, N.

THE RELIGIOUS TRACT SOCIETY.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—The able article in your November issue on the "Religious Tract Society" has been read by me with no ordinary interest, the more especially because of the liberal aid afforded me by that Society in promoting the work of God in Sweden.

The writer of the article having introduced his subject by references to tract operations anterior to the formation of the Society, will, I am persuaded, be gratified by knowing a fact or two which may hitherto have escaped his notice.

Wesley records in his Journal under date, December 18th, 1745: "We had within a short time given away some thousands of little tracts among the common people. And it pleased God hereby to provoke others to jealousy, insomuch that the Lord Mayor ordered a large quantity of papers, dissuading from cursing and swearing, to be printed and distributed among the Trainbands. And this day 'an earnest exhortation to serious repentance' was given at every church-door in or near London to every person who came out, and one left at the house of every householder who was absent from church. I doubt not but God gave a blessing therewith."

It was about this time that Wesley wrote and circulated his printed tracts, ten in number:—A Word to a Sabbath-Breaker—a Swearer—a Drunkard—an Unhappy Woman—a Smuggler—a Condemned Malefactor—a Protestant—a Freeholder—Advice to a Soldier—and a Word in Season, and the success of one of these right words is given in 1747, thus: "I set out for Brentford with R. Swindells. The next day we reached Marlborough, when one in the room beneath us was swearing desperately. Mr. S. stepped down and put into his hands a paper entitled, 'Swear not at all.' He thanked him, and promised to swear no more."

The writer of the article will confer a boon on Christians of all denominations if, in addition to the very large issues of the Religious Tract Society, he would give us the number of tracts circulated during the last year by the various associations existing in the three kingdoms.* It would be most interesting to know the whole amount of evangelical literature of this class annually distributed in and by this country.

Believe me,

yours very truly,

GEO. SCOTT.

NEWCASTLE-ON-TYNE, Nov. 16, 1865.

* An Article on this subject will appear in a future Number.

MANUEL MATAMOROS.

OUR readers will remember an article inserted in our February Number, which was translated from the French, entitled "A Reminiscence of my Prison Life," by Manuel Matamoros. This article having excited considerable interest, Mr. Southall, a Christian gentleman and philanthropist of Leeds, asked our permission to print it in a separate form as a small tract. This we most willingly gave, and soon afterwards it was published accordingly, with a slightly altered title—"A Story of my Prison Life." No sooner, however, had it issued from the press, than Mr. Southall was warned that Matamoros was a person unworthy of confidence. We had previously heard some very vague rumours of the same kind, but gave them no attention. Mr. Southall having, however, been pointedly warned, and directed to the source of the information of his correspondent, very properly suspended the publication until the case should be investigated. He was referred to one person, whose name it is unnecessary to mention, as able to supply him with detailed information, and the various rumours which were found to be afloat were all traceable to the same source. Mr. Southall having written to the gentleman in question received a courteous reply, inviting him to spend an evening at his house, where he would willingly supply the requisite information. Being unable to do this, Mr. Southall suggested that the Editor of this Journal should take his place, which suggestion was accepted. This visit we accordingly paid, and took full notes of the various charges made; purposing to have them thoroughly investigated. A man who had endured so much for the cause of Christ, as Matamoros, proving faithful even in the face of threatened death, seemed entitled to such an investigation. The charges may be divided into two classes—the more definite and serious—and the more trivial and unimportant—the latter being easily accounted for from misunderstandings arising from want of sympathy of character between Matamoros and the gentleman in question. The former, however, were sufficiently grave to demand investigation. The first of these concerned unfaithfulness in money matters, and consisted in one alleged instance of such unfaithfulness—the second, want of truthfulness in regard to his position and relationships in his native country. These charges having been definitely ascertained, a rigorous inquiry was at once instituted, and much correspondence took place with different parts of the Continent. The result was, that the charges appeared to be disproved by both oral and documentary evidence. Besides this evidence, those who know Matamoros best, attest his absolute disinterestedness as to money, he being unwilling to

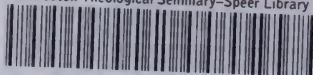
expend a farthing on himself in his prison, while hundreds of pounds were devoted to his suffering fellow-countrymen. This trait in his character has been noted by Dr. Cappadose, Mr. Green, and many others who were brought into intimate contact with him. Having terminated these investigations, we wrote to the person in question, proposing a conference of himself and his friends, with those who had prosecuted these inquiries, at the house of a gentleman well known for his high Christian character and his sagacity, and not hitherto concerned in this matter; but this conference was declined, unless the investigation should be confined to one very trivial charge. We wrote again, after an interval, urging the conference, and showing its absolute necessity to the vindicating of the position taken by this gentleman himself and his friends who had circulated the rumours. We were willing that they should have the fullest opportunity of defending their statements; but we also felt that Matamoros, after being tried as he had been, was quite as much entitled, through his friends and the documents they possess, to a fair hearing. We regret much that the offer of such interview was not accepted. We have now therefore to state, as the result of the investigation, that we are convinced that there is no ground for the charges, and that Matamoros has suffered most unjustly in his reputation. We might refer to other things, which we abstain however from bringing forward, as we desire to confine ourselves only to what is necessary to Matamoros's vindication—all going to prove that he was prevented, during his short stay in England, from meeting Christian friends who were anxious to give him a hearty reception, as attested by the Secretaries of the Evangelical Alliance and others, and that he was treated in a manner unworthy of the Christian sympathy and kindness, not to say courtesy, of this country! We hope soon to see him among us, and we are sure that he will meet with a kindly reception. We would earnestly recommend the little tractate, "A Story of my Prison Life," taken from our columns, every fact in which has been credibly confirmed, for wide circulation. Mr. Southall has got it up in a very attractive form, and few stories are better fitted to show the active living power of Christianity, and to draw men, in whatever depth of sin, to the cross of Calvary, where the most guilty may find reconciliation and rejoicing. We would also recommend a little work (just translated) of Dr. Cappadose, on the Spanish Mission, with an excellent likeness of Matamoros—the face itself speaking the character of the man.

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